Moral Significance of Animals as Indicated in Greek Proverbs

BY

HERBERT PIERREPONT HOUGHTON

DISSERTATION
SUBMITTED TO THE BOARD OF UNIVERSITY STUDIES OF THE
JOHNS HOPKINS UNIVERSITY
IN ACCORDANCE WITH THE REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

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MEIS · PARENTIBVS · CARIS

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εἰ δέ τις ὄλβος ἐν ἀνθρώποισιν, ἄνευ καμάτου
οὐ φαίνεται·

—Pindar, *Pyth.* XII, 28–29.

THE STUDY OF GREEK PROVERBS

Survivals of folklore in Greek may be grouped under four principal literary types. These are: αἶνος, λόγος, μῦθος and παροιμία. They are closely related, and though capable of being differentiated, are nevertheless inclined to overlap in definition. They differ widely from all other literary types, with the exception of the epigram, in their tendency towards conciseness or compactness of expression. They differ in this respect, too, from each other; the fable, αἶνος, sometimes being of considerable length, the proverb, παροιμία, being at times a single word.

Αἶνος is the oldest word for fable[1] and was adopted as the proper designation of this literary form.[2] Diogenianus, in his introduction περὶ παροιμιῶν[3] defines αἶνος as follows: Αἶνος μὲν οὖν ἐστὶ κατ' ἀνάπλασιν μυθικὴν ἀναφερόμενος ἀπὸ ἀλόγων ζῴων ἢ φυτῶν ἐπὶ ἀνθρώπων παραίνεσιν. A fable, then, by this definition, presupposes acquaintance with the animal kingdom. Fable very early came to be associated with animal instinct and animal cleverness. The oldest fables may have originated in prehistoric times when man and the animals were more closely allied. The Cyclops[4] talking fondly to his favorite ram reflects those times and conditions. Diogenianus cites as an exple of αἶνος an αἶνος ἀπὸ ζῴων, from Archilochos.[5] Αἶνος is poetic and Ionic in its usage.

As early as Pindar[6] the word λόγος came to have the meaning: story, tale or narrative.[7] In the phrases λόγος ἐστι and λ. φέρεται the word has the significance of story or report. It is distinguished from αἶνος as narrative (authentic) is distinguished from legend (traditional). It is not limited in its range like αἶνος, but is the all-embracing word for story concerning animal, person or thing. Plato[8] employs the word λόγος with reference to the fables of Aesop; with Herodotos[9] and Thukydides[10], while distinct from fable, λόγος does not denote ἱστορία.

The fictitious is implied in μῦθος; it is not used with reference to that which is accurate or trustworthy from the time of Pindar. It is

[1] Archil. fr. 86 and fr. 89.
[2] Quintil. *Inst. orat.* V, 11, 20.
[3] *Corp. Paroem.* I. 177 f.
[4] Hom. *Od.* IX. 447 f.
[5] fr. 81. Hiller.
[6] *Nem.* 9. 6.
[7] Cf. Aesch. *Sept.* 218; Herodot. I. 184.
[8] *Apol.* 26. D. cf. Plat. *Phaedo* 60 D; 61 B
[9] II. 47. 99.
[10] VI 46.

commonly employed in Greek literature to denote a story or legend the origin of which harks back to prehistory.[1] This word also is used of fable; hence our present acceptation of the word myth as connoting the fictitious. While, therefore, the three words are almost synonyms, the animal fable, specifically, which treats of the habits of animals as applied metaphorically to man, is the *αἶνος*.

Παροιμία is distinct from the folklore forms, *αἶνος*, *λόγος*, *μῦθος*, and yet it is often a product or offshoot of one or all of them. It is the generic term for proverb, maxim or adage.[2] Eustathius,[3] defines a fable as *ἐξηπλωμένη παροιμία*, an unfolded proverb. This would mean that the expanding of the proverb gives rise to the fable, whereas so many proverbs are directly, or indirectly, traceable to *αἶνος* that a proverb should more naturally be defined as a compressed fable, in like manner as a metaphor is an implied or compressed simile. As the simile exists before the metaphor, so the fable is older than the proverb. A proverb is often only an implication or a suggestion; two words in crystallized group express in compact form the kernel of some well known animal fable. Diogenianus[4] defines the proverb as a form of similitude or allegory; *Ἔνιοι δέ φασι προσηγορεῦσθαι τὰς παροιμίας ἀπὸ τοῦ ὅμοιόν τι ἐφ' οἷς λέγονται δηλοῦν παροιμίας τυγχανούσας. Ἔστι δὲ παροιμία τρόπος καὶ τῆς καλουμένης ἀλληγορίας.* This is especially true of animal proverbs. As the *αἶνος* is usually the animal fable it is the chief source of the *παροιμία*, involving metaphorical usage of animal traits. As mentioned above, two or three words serve to recall a reference to a particular fable, as for example: *κύων ἐν φάτνῃ*. The tendency to omit the copula is characteristic of pregnant sayings in Greek; when the definite article appears it usually has deictic force.[5] Juxtaposition of types is in itself sufficient to make a proverb. A *παροιμία*, then, employing animal metaphor, is a laconized fable, a story in miniature or by suggestion. It is characteristic of the Greek to make use of such compact phrases; this is clear from a reading of the Early Comedy in which the language of every-day life and of the average man has free play. As in our modern life, it was the commonplace people who most readily acquired and used proverbial sayings. So the maxims of Epicharmos of Cos, the first writer of mimes, early became household bywords and have remained

[1] Cf. Plat. *De Rep.* 330 D; 377 A.
[2] Compare the use of the word Adagia by Erasmus for all sayings of this sort.
[3] *ad Hom. Il.* 885. 7.
[4] *Corp. Paroem.* I. 178.
[5] Compare the omission of article and copula in the so-called Delphic sayings.

extant until our own day. And nowhere else better than in the current phrase of everyday life can the attitude of a people towards a particular subject be observed. The importance of the study of proverb and of animal proverb especially for its sidelights upon Greek life and thought needs no defence.

The proverbs of the ancient Greeks were very numerous; a collection comprising every proverb in the language does not exist. The great work of Erasmus, *Adagia*, purports to contain all the proverbs of the Greeks, Romans, Hebrews and Arabians. For a study in Greek proverbs the Corpus Paroemiographorum Graecorum, published in two volumes at Göttingen 1839 and 1845, the work of Schneidewin and Leutsch, serves as the best basis. The first volume contains the proverbs collected by Zenobius, Diogenianus, Plutarch, Gregorius Cyprius, together with an *Appendix Proverbiorum*; the second volume contains the Diogenianus collection (codex Vindobonensis), the collection of Gregorius Cyprius (codices Leidenses et Mosquenses), collections of Macarius, Aesop, Apostolius, together with a *Mantissa Proverbiorum*; the collection of Apostolius embraces also that of Arsenius.

Of these collections that of Zenobius is of most value and importance.[1] This collector lived and taught at Rome in Hadrian's time; besides making a collection of proverbs from Greek literature, he translated Sallust into Greek and wrote a birthday oration for Hadrian. In the Middle Ages the proverb collection of Zenobius was arranged alphabetically and combined with two other collections into a corpus of proverbs. At the proposal of Erasmus, Schott grouped the proverbs in this corpus into "centuries," an arrangement which still obtains in the Schneidewin-Leutsch corpus.

The collections of Macarius and Apostolius (15th century) were compiled from collections made in the earlier Middle Ages, and have but little value in themselves. Christ considers the collection of Plutarch not genuine; it was apparently compiled from the work of the grammarian Saleukos; *περὶ τῶν παρ' Ἀλεξάνδρεῦσι παροιμιῶν.*[2]

Seventeen proverbs in the Corpus[3] are styled proverbs of Aesop; they are listed by the editors without comment; they were probably derived from some paraphrase of the fables made in the early Middle

[1] Christ[4] p. 804 f.
[2] v. Crusius. *Ind. lect.* Tübingen, 1895.
[3] Schneid.-Leutsch II. pp. 228-230.

Ages. Demetrius Phalereus made a collection of the fables: *λόγων Αἰσωπείων συναγωγαί*, which was the basis for the collections of Libyan fables of Kybissos[1] and others. The collection of Demetrius, as well as the others based upon it, has not come down to us; we have the poetic versions of Babrius, Phaedrus, Avienus, and from the Middle Ages the prose paraphrases of Aesop's fables, the fables of Syntipas and a collection in choliambic tetrameter of Ignatius Diaconus of the 9th century.[2]

The paroemiographer, Michael Apostolius, was born about 1422; he was taken by the Turks at the fall of Constantinople in 1453; after regaining his freedom he went to Italy, where he fell in with Cardinal Bessarion at Bologna; he returned to Greece, settled in Crete and gained a livelihood there as copyist and teacher. With the intention of compiling a collection of Greek proverbs he read through countless writers of antiquity, noting down as he proceeded sentences and expressions which seemed to him valuable, names of prominent men and deities. He thus produced an extensive work containing excerpts from the Greek writers. He termed "proverbs" many phrases which were not actually "proverbial." His work, left incomplete at his death, was continued by his son, Arsenius.[3]

Important adjunct sources of proverb material are the mimes of Herodas, and the works of Hesychius, Suidas and Eustathius. In this study, however, the author has confined himself largely to the Schneidewin-Leutsch corpus. An attempt has been made to study all of the proverbs listed in those volumes containing direct mention of or references to members of the animal world. The collection of Greek animal-proverbs thus obtained has been subjected to examination in each individual case under the following four categories: 1) the source of the proverb 2) the application of the proverb 3) the group to which the proverb belongs 4) the significance of the animal metaphor employed. These four categories need some explanation:

1) Source: On the thesis that an animal proverb is a fable in miniature or by suggestion, the attempt is made to ascertain the fable origin of a proverb. In many cases this fails; other sources of the use of a particular beast or bird in proverbial saying are: mythology, local precedence, superiority, peculiar characteristics and the mere

[1] cf. Prantl. *op. cit* on Libya as the peculiar habitat of tierepos and Aesopic fable.

[2] v. also Starkie: *Wasps* p. 232 s. v. Αἰσώπου.

[3] Krumbacher: *Byz. Lit.* p. 603; *Corp. Paroem* II. 253 f. s. Apost. *Praefatio*.

association of man and beast; these also must be considered in the attempt to find the source or origin of a proverb.

2) Application: By this term is meant the particular use which a proverb has acquired. Certain persons, objects or circumstances prompt the employment of a particular animal metaphor. "Application" may be either direct or indirect, as, for example, a selfish man may be said to be a "dog-in-manger," or on the other hand to a treacherous man may be applied the "wolf-friendship" proverb, wherein the implication "wolf-treachery" is latent.

3) Grouping: With reference to both origin and application, as well as other characteristics, proverbs fall naturally into various groups. This fact is seen as soon as one makes a study of the Greek proverbs in which the lower animals figure. To be sure, almost all of such proverbs might be grouped under the term "metaphorical;" then again, these might be grouped with reference to the origin of the metaphor, whether derived from the noting of outward physical appearance or of animal instinct. These last mentioned are the proverbs of "tierpsychologie." But there are further groups within these more general categories. Such, for example, is a rather large group of animal proverbs of incongruity or impossibility of the "bull-in-the-china-shop" order. Numerous changes are rung on this one proverb; while the purpose and application remain unchanged we find various beasts and birds employed under various circumstances of incongruity. One may safely predict that we shall find that these are all derived from one archetype proverb or fable. Another group contains proverbs which are in reality from the same source but have been so misquoted or emended as to have lost almost all trace of their common origin. Such combining and grouping of the proverbs tends towards a reduction of the actual number of those existing in the literature.

Additional groupings of less importance will be noted in the following pages, where the proverbs selected for study are edited.[1]

4) Significance of the animal metaphor employed: This follows as the result of the study of a given proverb under the categories mentioned. My main purpose has been to attempt to draw conclusions on the moral significance of the animal metaphors, and thus to show the attitude of the Greek mind towards these members of the animal world. This has been very difficult in many instances. Es-

[1] v. *infra*, pp. 11 ff.

pecially if mere outward characteristics have given rise to the proverb, and are the only reasons for its existence, the conclusions are too obvious. We are inclined too much to regard the Greek as subtle ; many steps in this study have led me to discover that a great deal which we put down to subtlety is at times but mere chance, and at most, common sense, of which the Greek had an abundance. It is true, however, that in studying a goodly number of the Greek animal proverbs the investigator finds that some deeper thought is latent ; that the framer of the original saying had penetrated beneath fur and feathers, imputing to the lower animals human feelings, appetites, passions, plans of action, reason, insight and other abstract qualities. It is from proverbs of this order that much can be deduced to show the moral significance of the animal according to the ancient Greek. A particular beast becomes the type of a certain characteristic or quality and, as a general rule, continues to stand for this quality throughout all the proverbs in which it appears. From proverbs involving a beast of a particular locality, provincial pride or precedence, outward mark, abundance, scarcity and the like, there can be practically no deductions with regard to moral significance. These negative results, however, are, in themselves, interesting.

The next step is that of comparative study of proverbial sayings in all literatures ; this is, of course, beyond the range of this dissertation, but I have endeavored to note in every instance deviations on the part of the Greek from other peoples with regard to certain of the more important beasts mentioned in the proverbs. The famous and, to us, surprising instance of this sort is that of the ass ; to the Greek the ass is a beast of sagacity ; our term " silly ass " would have seemed to the Greek a proverb of the incongruous or impossible.

Behind animal proverb and animal fable lies the field of Tierepos. Investigation in this field has been by no means neglected, although it has not proved very productive of tangible results. Prantl, in a paper entitled : Einige reste des thier-epos bei den sammelschriftstellern und naturhistorikern des späteren alterthums,[1] asserts that "the tierepos is deeply rooted in Greek folklore and is to be sought for deeper and farther than in the so-called Aesopic fable from its first traces in Hesiod down to Babrius."[2] While Prantl has brought together numerous anecdotes from scholia, collections of proverbs and late writers on natural history, the bulk of his material is de-

[1] *Philol.* VI, p. 61 f.

[2] *op. cit.*, p, 61.

rived from Aelian, who should be used with caution.[1] Specially interesting in that portion of Prantl's work in which he compares the individual animal types in Greek anecdotes with those found in the Germanic tierepos, as set forth, for example, in the work of Jakob Grimm.[2] In several instances an animal type transferred from Greek folklore appears under a different guise, while the original facts of the legend remain the same.

The work of Keller: Thiere des classischen Alterthums,[3] is, as its author states in the preface, but a beginning, dealing with perhaps a third of the animals of classical antiquity selected for study on account of their relations with mankind. Here are included: boar, wolf, panther, dolphin, eagle, goose and others of which the philologist and archaeologist seldom speak and which the author undertakes for the first time to present in their proper light, as, for example, the stag and the jackal.

Marx's work: Griechische Märchen von dankbaren Tieren und Verwandtes,[4] includes stories of dolphin, eagle, stork, dog, lion, elephant, and some smaller animals, derived from legend and fable. The purpose of the author has been to bring to light a number of Greek animal stories especially as they present themselves in the writings of antique historians of animate nature, and to ascertain to what extent they can be authenticated by the facts of natural history. His study is limited to "grateful" beasts, e. g., the story of the lion and the mouse, a type of story recurring in ancient folklore.

Much still remains to be done in this field; mere lists of the animals of classical antiquity constitute only a first step in a right direction; facts regarding animal psychology can be the fruits of prolonged study only. From fable and proverb may be obtained glimpses of characteristics ascribed to certain animals, and also the Greek view of individual members of the animal world. "The Greeks were brotherly to the lower animals. Bull, cow, heifer, cock, ass, dog, were at all events not beneath the level of the highest poetry."[5]

Greek proverbs have not been entirely neglected by investigators, and yet comparatively little has been done in the study of the proverbs for their intrinsic interest. Work in the field of Greek paroemiography has been concerned chiefly either with textual criticism or

[1] Gildersleeve, *Pindar: The Olympian and Pythian Odes* (2d ed.) Intro. essay, p. x,, styles Aelian "an utterly untrustworthy scribbler."

[2] *Reinhart Fuchs*, Berlin, 1834. [3] Innsbruck, 1887. [4] Stuttgart, 1889.

[5] Gildersleeve, *op. cit.* Intro. essay. p. x.

manuscript tradition.[1] Considerable work has been done, however, on the occurrence of proverbial sayings, in particular authors of Greek literature, together with the usage and habitat of proverbs, and their contribution to the author's thought and style.[2] These studies are all useful and interesting in that they present the range of Greek proverbs in certain authors or departments, although they do not necessitate a treatment of the proverbs with reference to their inherent meaning or origin. The work of Wiesenthal: Quaestiones de nominibus propriis quae Graecis hominibus in proverbiis fuerunt,[3] approaches more nearly an analytic study of Greek proverbs. The proverb of the "proper name," it may be said in general, cannot be as distinctively inherent in the folklore of the Greeks as the animal proverb, a possible exception being the proverbs mentioning mythical characters. Reference by name to personages had its origin in the written literature and became "proverbial" in later times; the personages mentioned are, as a rule, historic or divine. Proverbial references to members of the animal world date back to a far earlier period; indeed, it is quite possible that the animal proverb is the oldest of all proverbs.

[1] Such, for example, is the work of Crusius, *Philol.* Supp. VI, and of Cohn, *ibid*; also the Dissertation of Petzold: *Quaestiones paroemiographicae miscellaneae*, Leipsic, 1904.

[2] The list of dissertations includes: Baar: *Sprichwörter . . . . aus den griech-idyllendichtern*, Görz 1889; Bauck: *De proverbiis . . . . apud Aristophaneum comicum*, Königsberg 1880; Grünwald: *Sprichwörter . . . . bei Plato*, Berlin 1893; Koch, H. & J.: *De proverbiis apud Aesch. Soph. Eurip.*, Königsberg u. Barmenstein 1887 and 1892; Linde: *De provv. apud tragicos Graecos usu.*, Gotha 1896; Martin: *Studien auf dem Gebiete der Griech. Sprichwörter*, Plauen, 1889; Tribukait: *De proverbiis . . . apud bucolicos Graecos obviis*, Königsberg, 1889; Wunderer: *Sprichwörter . . . . bei Polybios*, 1898.

[3] Barmen, 1895.

MAJOR ANIMALS IN GREEK PROVERBS

The most significant proverbs involving animal metaphor are now studied for the purpose of ascertaining how the individual beasts were regarded by the ancient Greeks:

Αἴξ

1. Ἀτενὲς ὁρᾷς ὥσπερ ἡ αἴξ τὴν θάλασσαν.

This proverb is found in three forms: Ἀτενὲς ὁρᾷς and Αἴξ εἰς θάλασσαν and ἡ αἴξ τὴν θάλασσαν. It was applied to those who stared intently at an object, finding pleasure in it; it seems to have reference to some well known story, and is probably of fable origin; the goat is represented as an old fogy among animals staring for the first time at some novel sight; the goat is strictly a land animal accustomed to rocks and hills; to the goat the sea is a novelty; the goat typifies stupidity.

2. Ἡ αἴξ δοῦσα τὴν μάχαιραν.

This proverb is found in the forms: αἴξ τὴν μάχαιραν and αἴξ μάχαιραν, and also αἰγὸς τρόπος is practically the same proverb or belongs in a group with it; the application is to those who bring evil fate upon themselves unwittingly; the origin is found in the story of Corinthians who, when about to offer a goat to Hera Askrea, discovered that the sacrificial knife was missing, and were searching for it when the goat pawed the ground and disclosed the knife with which she was despatched; again the goat is typical of stupidity.

Related proverbs, in some instances involving other animals, are: κορώνη τὸν σκορπίον, κόνιν φυσᾶς, ὗς ὀρίνει, and other proverbs of those involving themselves in difficulty.

3. Αἴξ οὔπω τέτοκεν, ἔριφος δ' ἐπὶ δώματι παίζει.

This proverb is found also in the shorter form: Αἴξ οὔπω τέτοκεν. It is the *locus classicus* of the modern phrase: "counting one's chickens before they are hatched." It is of fable origin and was used especially of those who announce as complete that which is not yet brought to light; it is a proverb of the kid rather than of the she-goat; the kid typifies noise and pretense with nothing really behind it.

4. Αἴξ Σκυρία.

The proverb of the Skyrian goat is the *locus classicus* of the modern proverbs; "the cow kicks over the milkpail," and "upsetting one's

own dish." This is a proverb of local origin; the goats of Skyros were renowned as milk givers, but were fractious; the proverb is applied to those who overthrow their own prosperity; it was also used of those who were rich and could yield benefits in abundance. The she-goat in the proverb, being of local origin, shows nothing of moral significance.

5. Κατ' αἶγας ἀγρίας.

The form: εἰς αἶγας ἀγ. was also current. Here the wild goats are meant; previous proverbs above dealt with the domestic she-goat. In this proverb the goat is an outcast; the saying is almost equivalent to εἰς κόρακας. In the latter phrase, however, there is no idea of assuming an evil which exists in the proverb before us, which is clearly the proverb of the "scapegoat." "Let us pray then to Apollo to turn the pestilence upon the wild goats."[1] With the turning of the pestilence upon the wild goats should be compared also the belief in antiquity that the bite of a goat was noxious; goats were believed to be always feverish.[2] Also the proverb: κἂν αἴξ δάκῃ ἄνδρα πονηρόν, belongs here, in which it is implied that even a wild goat would avoid an evil man.

6. Αἶγα τὴν οὐρανίαν ἐπιτέλλουσαν ἐθεάσατο.

The simplest form of this proverb is Αἴξ οὐρανία. It is a proverb of myth: the origin is the story of Amaltheia, the nurse of Zeus; in one version of this story Amaltheia is the name of the she-goat that gave suck to the infant Zeus, in another she is the nurse who gave the god to a she-goat; Zeus on subduing Kronos plucks off one of the horns of the she-goat, gives it to Amaltheia, in whose hand it becomes the horn of plenty, yielding her whatever she desired.[3] Kallimachos says[4] that from the she-goat's horns flowed nectar and ambrosia; whence the proverb τῆς Ἀμαλθείας κέρας. These proverbs were applied to those who had all that they desired; the fortunate; the dikasts whose patron divinity Amaltheia was because of their receiving bribes. The proverbs are clearly of mythical origin, definite application and are proverbs of the horn of plenty; they show nothing of moral significance of the goat.

[1] Philostr. *Heroic.* p. 710 fin.
[2] Varro *R. R.* II. 35; Verg. *Georg.* II. 197.
[3] Roscher. *Lex.* I. 282.
[4] I. 40.

7. *αἰγῶν ὀνόματα.*

This proverb is applied to that which is useless. Erasmus remarks :[1] One acts foolishly to attach names to goats. With this proverb may be compared : *τῆς μητρὸς ὡς αἴξ καλεῖται,* for as Apostolius comments :[2] kids are known by their dams in the flock since it is impossible to know their sires.

8. *Αἴξ εἰς τὴν ἑορτήν.*

This is a proverb of the opportune ; the goat arrives in the nick of time. It was applied to those who approached a situation opportunely ; but the arrival of the goat at the feast is inopportune for the goat itself, and thus the proverb has in it the idea of unintentional sacrifice as in the *αἴξ τὴν μάχαιραν* proverb, with which it is related. The goat again figures as a creature of stupidity and lacking in foresight.

9. *Οὐ δύναμαι τὴν αἶγα φέρειν, κἀπιτίθετέ μοι βοῦν.*

This proverb has its origin in the method of carrying sheep and goats in Greek lands. To carry a goat upon the shoulders was not difficult ; to carry an ox was so nearly impossible a feat as to call for comment when accomplished by the athlete Milo of Crotona. The proverb was applied to those who were in poverty but had resort to the money lender, thus involving themselves still further in debt.[3] *Αἴξ* = *πενία, βοῦς* = *πενία* + *δανειότης.* The proverb belongs in a group with the proverbs of "the last straw on the camel's back." The significance of the goat in the proverb is merely that of contrast in size with the ox.

Thus from a study of these nine important goat proverbs we see that the goat was not held in high esteem by the ancient Greek. The goat in the proverbs is typical of stupidity, pretence and was a troublesome animal. The wild goat was harmful and a worthy subject upon which to bestow a curse and, on the whole, a creature of low order. *Αἴξ* in the proverbs, as in Homer, is usually feminine.

Ἀλώπηξ.

1. *Ἀλώπηξ οὐ δωροδοκεῖται.*

This proverb is derived from observation of fox characteristics ; the clever methods of hunting its prey and its artful avoidance of snares

[1] p. 142 *op. cit.* [2] XVI. 54 *op. cit.*

[3] Plut. *Aer. alien.* 6, p. 830 A.

were early noticed by the Greeks; the proverb was used with reference to those who were not easily won over by means of bribes and gifts; it seems to connect with our proverbs: "cannot teach an old dog new tricks," and "look a gift horse in the mouth," though with a slight variation in the thought. The fox is pictured in the proverb as the type *par excellence* of slyness, art and wariness.

2. Ἀλώπηξ τὸν βοῦν ἐλαύνει.

This is another "contrast" proverb;[1] it is found in the shorter form; ἀλώπηξ τὸν βοῦν. It is derived from the noticing of animal characteristics; it was applied to those who, apparently weak, are able to prevail by means of craft and cleverness against the great and powerful; the fox of the proverb is again the crafty and wily beast.

3. Ἀλωπεκίζειν πρὸς ἑτέραν ἀλώπεκα.

A proverb belonging to a large group of related proverbs: to play the Carian on the Carian; to play the Cretan on the Cretan, and the like.[2] It is said of those who undertake to deceive their own kind. Our modern version is, "it takes a thief to catch a thief." The fox here is shown to be so sly as not to be above cheating or tricking its own brother.

4. Ἀλλ' οὐκ αὖθις ἀλώπηξ *sc.* πάγαις ἁλώσεται.

The usual form of this proverb is: ἀλλ' οὐκ αὖθις ἀλώπηξ. It is used with reference to those who escape an evil informer, who have a narrow escape and learn a lesson therefrom. It suggests the modern sayings: "not to be caught in the same trap again," and "not let the same dog bite one twice." Pindar[3] gives a variation of this proverb which indicates the significance of the fox in the proverb: μῆτιν δ' ἀλώπηξ, a fox for craft. An echo of this proverb appears in Horace[4] although the fox is not mentioned by name.

5. Γέρων ἀλώπηξ οὐχ ἁλίσκεται πάγῃ.

This is closely related to the proverb: ἀλλ' οὐκ αὖθις ἀλώπηξ. It also belongs to the group of "old age" animal proverbs, of which there is a goodly number, most, if not all of them, of fable origin, and reminiscent of such fables as the "old hound" and the "old lion" of Aesop. It was said of those who had learned by the vast experience which

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[1] Αἶξ 9, *supra*.

[2] cf. Aristoph. *Vespae* 1241; Babrius XCV, 63 Ruth. Isth. III, 65.

[3] Pyth. II, 74.

[4] Sat. II, 7, 70–71.

comes in old age, when one has passed through many trials. It is akin to the modern proverbs mentioned above.[1] The significance of the fox here is that of the shrewd beast; the old fox has had his wits sharpened by his experience; he is too alert to be caught in the trap.[2]

6. Ἡ κέρκος τῇ ἀλώπεκι μαρτυρεῖ.

The *pièce de résistance* of all fox proverbs in Greek is the proverb of the fox-tail. It is used with reference to those who, by some slight act or outward characteristic, betray their true nature. The proverb is derived both from the difficulty of the fox's concealing its prominent appendage, and also from fable source. The fable of the cat in the bag with head and tail hanging out is suggestive; then, too, the fable of the fox without a tail shows the importance of the appendage to the beast itself. There are many Greek proverbs of this order; they may be called proverbs of distinguishing mark. Some examples follow: Ἐκ τοῦ κραςπέδου τὸ πᾶν ὕφασμα, similar to the modern phrase, "a chain is as strong as its weakest link;" Ἐκ γεύματος γινώσκεις, from a taste you know the whole; τὸν Αἰθίοπα ἐκ τῆς ὄψεως, the Aithiopian is known by his looks; Ἐκ τοῦ κάρπου τὸ δένδρον, "by their fruits ye shall know them;"[3] Ἐκ τῶν ὀνύχων τὸν λέοντα, "let not him that plays the lion pare his nails."[4] The moral significance of the fox in the proverb before us can be derived indirectly; the fox's tail betrays the wary beast that tries to escape its enemy; the character which is betrayed by the outward mark is not a good one; it cannot be concealed. "Evil will out."

7. Ἂν μὴ λεοντῇ ἐξικνῆται τὴν ἀλωπεκῆν πρόσαψον.

Very important, too, are the fox-skin proverbs, of the type given above, and also: τὴν ἀλωπεκῆν ὑπέδυ, which is a closely related proverb. Several varieties of the proverb as here given are found in the collections. It is applied to those who have recourse to underhand devices when open methods fail. It is a proverb of contrasted animals.[5] The contrast is to the discredit of the fox and in favor of the lion; thus again the low esteem in which the fox is held becomes evident; the lion signifies strength, the fox astuteness and trickery. Of one who practices trickery it is said: "He puts on the fox-skin;" to such an ex-

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[1] Ἀλώπηξ 1.

[2] With this should be compared old age provv. of ἵππος and βοῦς *infra* for opp. signif.

[3] Matt. vii, 20.

[4] Shakes. *Mids. Night's Dream*, IV, 11, 40.

[5] Ἀλώπηξ 2 *supra*.

tent is the fox the type of craft with the Greek, that even its skin has acquired an important metaphorical significance. It is possible that there may be a connection with the proverbs of the ass in the lion's skin, since in the fable source of the latter the fox also figures.[1]

8. **Πόλλ' οἶδ' ἀλώπηξ ἀλλ' ἐχῖνος ἓν μέγα.**

In this proverb perhaps the hedgehog has a little the better of the bargain ; the fox is said to know many wiles and arts ; it is the type of trickery and resourcefulness, but the hedgehog has one successful means of escaping its enemies. The proverb is clearly one derived from observation of animal nature, it is a proverb of contrasted animals and represents the fox in the same light as in previous proverbs.

There are several other fox proverbs in the collections of the paroemiographers, none of which, however, yields anything in the matter of moral significance of the fox. From a study of the important fox proverbs here given, it is seen that the fox was the type with the ancient Greeks, as with us, of wariness, craft, trickery and astuteness ; he may try to conceal his true nature, but it is certain to be betrayed by some striking characteristic ; he has not a good bill of recommendation from the Greek ; he is not regarded as a beast of high order. I have spoken of the fox as "he," as is natural with us today, as well as in the Germanic stories of Reynard the Fox ; with the Greeks, however, the fox, quite rightly, it would seem, is always feminine ; certainly its traits as depicted in the proverbs are exceedingly feminine. The fox figures very prominently in Aesop, playing a rôle in upwards of twenty of the best known fables ; although but few of the proverbs can be traced directly to these fables as a source, it is probable that most of the proverbs are related to them.

Βοῦς

1. **Ἀτρέμας βοῦς.**

A saying used with reference to those who patiently and with perseverance accomplish their ends. The ox in the proverb typifies quiet persistence. It is a proverb of the slow moving, toiling beast.

2. **Βοῦς ἄμητον ἐπιτηρῶν.**

There are three forms of this proverb : the one given above, *βοῦς εἰς ἄμητον* and *βοῦς ἄμητον ἐπιτηροῦντες*. It is used of those who patiently

[1] For contrast between fox and lion, and might and craft, may be cited : Hom. *Od.* IX, 406-408 ; XIV, 330 ; XIX, 299 : Pind. O, XI (X), 20, with Gildersleeve's note.

toil for a definite purpose. The significance of the animal metaphor is again obvious; it is the patient enduring ox.

3. Βοῦς ἐπὶ δεσμά.

This proverb was applied to those who give themselves up to chastisement; it belongs in a group of proverbs having similar meaning: *κύων ἐπὶ δεσμά*, *ὗς ἐπὶ δεσμά*, *αἶξ τὴν μάχαιραν*, etc. Our modern saying, "to put one's neck in the noose," is practically the same proverb. The ox here has a new significance; he is not only the creature of patience and toil, but also an animal of dull and stupid characteristics, similar to those of *αἶξ*.

4. Βοῦς ἐφ' ἑαυτῷ κονίεται.

This is said of those who willingly give themselves over to evil, for the ox is docile and yields readily to the yoke, patiently enduring all the hardships of toil. This proverb groups itself with the proverbs mentioned in connection with number 3 above, and others of similar meaning, which illustrate the principle often observed in the Greek proverbs of changing the animal without changing the thought or purpose of the animal metaphor in the proverb. Some view of the docility of the ox comes out in this proverb.

5. Ἔοικα βοῦς ἐπὶ σφαγὴν μολεῖν.

This is one of the famous ox proverbs. It is often referred to in the literature as *βοῦς ἐπὶ σφαγήν*, or *βοῦς ἐπὶ φάτνην*, the latter apparently a blend form with the *κύων ἐν φάτνῃ* proverbs. The two forms, however, connect this proverb with several others, as given above in the study of number 3; the several forms of these related proverbs apparently grow out of an archetype, thus illustrating an interesting phase of proverb study which may be called superfetation of proverbs. Taking the first form of the proverb, the application is similar to that of number 4; the other form would be applied to those who have that which is customary and pleasant to them. In either case the moral significance of the ox is dullness, patience, stupidity.

6. *βοῦς ὑπὸ ζυγόν.*

7. *βοῦς ἀρότης γέγονα.*

From these two ox proverbs nothing additional is derived concerning the moral significance of the ox; both proverbs are applied to those who are weary with much toil, the latter also to one who has learned much through toil and hardship; the ox is again typical of patient endurance and uncomplaining service.

8. Τὸν θέλοντα βοῦν ἔλαυνε.

This is similar to the well known verse in Theokritos :[1] τὰν παρεοῖσαν ἄμελγε. τί τὸν φεύγοντα διώκεις ; The idea is that we should seek that which lies at hand and be satisfied with it ; love the one who loves in return.[2] The epithet θέλοντα is the important word in this ox proverb ; the ox is the willing and uncomplaining beast of the field.

9. Βοῶν ὦτα ἔχετε.

Famous among metaphorical βοῦς proverbs is this proverb of the oxen's ears. Apostolius[3] quotes the story of Antagoras reading aloud in the presence of Boeotians and remarking, since none of his hearers apparently comprehended him, "naturally you are called Boeotians, Βοιωτοί, for you have oxen's ears, βοῶν ὦτα." This saying seems confused in some of the collections with the well known saying : Βοιωτία ὗς.[4] The forms : Βοιώτιον οὖς, and Βοιώτιος νοῦς, are also found. which are illustrative of analogy and superfetation of proverbs. The proverb as here given was applied to the witless, and indicates the ox as the animal metaphor of dullness.

10. Γηρᾷ βοῦς τὰ δ'ἔργα πολλὰ τῷ βοΐ.

This "old age" proverb is interesting in contrast with the proverb of the old fox,[5] and in similarity to the view of animals past their prime so clearly pointed out in the fables. Grouped with it are the following two proverbs of the old ox :

11. Γέρων βοῦς ἀπένθητος ἐν δόμοισιν, and

12. Βοῦς ἐν αὐλίῳ γέρων or Βοῦς ἐναύλιος γέρων.

These three proverbs were applied respectively to (1) those who have grown old but must still continue their labors ; (2) those who have rounded out a full life and have finished their labors, and (3) those who enjoy with advancing years quiet and rest from their labors. The ox in all three of these interesting sayings appears as the beast of great toil and patient endurance.

13. Ἐκ τοῦ βοῦς ἡ μάστιξ.

This is still another version of the αἶξ τὴν μάχαιραν proverb of the one who brings ill upon himself unintentionally. The lash which is used as a goad for the ox is made from the hide of the ox itself. The sig-

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[1] Idyll. XI, 72; Ahrens[2].
[2] cf Theok. *ibid*, 18 : τί τὸν φιλέοντ' ἀποβάλλῃ;
[3] V, 13.
[4] Pind. O, VI, 90.
[5] Ἀλώπηξ 5 *supra*.

nificance of the animal metaphor is the same as in previously mentioned ox proverbs, that of dullness.

14. Βοῦς ἐπὶ γλώσσῃ.

This is a proverb of wide usage, appearing in all the principal collections. It was said with reference to those who had received a bribe to be silent. Its origin is to be found in the fact that Athenian coins bore an image of an ox or bull. With this proverb should be grouped the saying:

15. Βοῦς ἐπέβη,

which was also said of those who suddenly became silent. The paroemiographers incline only to the figure of the animal on the Athenian coin as the origin of the proverb. I believe that we can see in this proverb some reference to the characteristic dumbness of cattle, and the saying means no more than that one is "as silent as an ox." The idea of the size of the animal also may enter in, implying that one is silent or has an ox on one's tongue, a weight preventing one from speaking. To be silent for a "weighty" reason is also suggestive.

16. Certainly in the proverb Βοῦς ἐν γνάθοις φέρει (the reference to βοῦς with parts of the body seems to connect it with the preceding), the idea of size of the ox is uppermost in the mind of the framer of the metaphor. This proverb was applied to those who were gluttons, and may have been derived from the anecdotes of Theagenes of Thasos and Milo of Crotona, each of whom was reputed to have been able to devour an ox entire. There is no moral significance in the proverb.

17. Βοῦς ἐν πόλει.

This is one of a large group of proverbs of the incongruous, in which an animal is represented as being out of his proper sphere. These sayings were applied to an unusual event; in this particular proverb the implication is that βοῦς belongs in the field, not in the city: and this proverb was applied to one who had been exalted by some undeserved honor. The moral significance of the animal is akin to that seen in previous βοῦς proverbs of the patient toiling beast of the field.

18. Μένε, βοῦς, ποτὲ βοτάνην.

This proverb adds nothing to our view of the Greek feeling toward the ox. In this proverb, however, the patient beast is given promise

of reward for his labors ; thus the saying was applicable to those who needed encouragement for the accomplishment of some undertaking.

19. Ἡ ἅμαξα τὸν βοῦν πολλάκις ἐκφέρει. var. ἕλκει.

This is the proverb of the "cart before the horse." There are one or two shorter forms of this proverb : ἡ ἅμαξα τὸν βοῦν and ἅμαξα τὸν βοῦν ἕλκει. Macarius (IV. 33) derives the proverb from the fact that a dead ox is drawn in a cart by oxen. The application of this saying was to those who act contrary to nature. Discarding Macarius's explanation of its origin, this proverb may be regarded simply as a "proverb of the impossible." A river cannot flow backward to its source ; neither can the cart drag the ox. Strength and weight are typified by the ox in this proverb.

20. Εἰ μὴ δύναιο βοῦν, ἕλαυν' ὄνον.

A proverb of contrast or comparison. It was applied with reference to those who were trying to do more than lay within their powers. "If you cannot build a wall you can bring mortar." It is also a proverb of making the best of one's circumstances. Embrace a change of lot even if it be less than one desires. The comparison here between ox and ass is unusual for Greek proverbs, for the ox seems to be regarded as of a higher order than the ass in this proverb, whereas in the proverbs of the ass this animal is seen to be of a high type. The comparison in the proverb before us is, however, only one of physical strength and power, not of intelligence.[1]

21. Λοκρικὸς βοῦς.

A proverb of local legend. The story is told of Lokrians who fashioned a bullock out of wood for sacrificial purposes, being at a loss for one of flesh. The proverb was used with reference to the thrifty, or of things paltry and worthless.[2]

22. Ἄθως καλύπτει πλευρὰ Λημνίας βοῦς.

A proverb based similarly on local legend, and yielding nothing as to the Greek view of βοῦς in general.

23. Βοῦς ὁ Μολοττῶν.

This proverb also is derived trom particular customs of a people ; it is found in some of the collections as βοίδιον Μολοττικόν, and in this form was applied to those who were of handsome appearance, since the Molossian cattle were renowned for their beauty.

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[1] See ass proverbs *infra*.

[2] cf, "wooden nutmegs."

24. Βοῦς Κύπριος εἶ.

To call one a Kyprian ox was to call one κοπροφάγος, for such was a characteristic of the cattle of Kypros. Pliny[1] mentions this tradition.

25. Ἡ Καυνία βοῦς.

This is the same proverb as the αἰξ Σκυρία, with change of animal and local color. It is the proverb of the "cow that kicks over the milk-pail," and is derived in this instance from the tradition that the cows of Kaunos gave abundant milk but would upset the milk pans. It was used as a proverbial saying with reference to those who undo the results of their labors.

These several important proverbs of the ox indicate that the Greek was not an admirer of this beast; in general, the beasts of the field did not appear in a very favorable light to the Greek mind; the animals and birds of beauty, rapidity of motion, cleverness, skill, ingenuity and characteristics approaching more nearly those of man roused the interest of the ancients to a larger degree.

The ox in the proverbs stands for little that is fine, noble or interesting; he is only the patiently toiling beast; he moves slowly; he is patient under the yoke; he is dull where the goat is stupid; he is easily managed, and for so huge a bulk to be so docile only adds to his score of dullness and lack of intelligence; he goes dumbly to slaughter or sacrifice; he puts up no fight, a characteristic to the Greek, typifying again dullness and stupidity; the poor ox's only redeeming traits are his patience, his endurance, his strength, his perseverance; and yet these traits, too, lead the Greek to have but a low opinion of ox-psychology, for they are indicative of lack of spirit. His weight is used as a metaphor; his ears are metaphorically used to mean "stupid;" he does no end of work, but when he is worn out his departure is not lamented; from his own hide comes the goad that drives him; his own kind drag him to his last resting place.

To our minds the ox has some good traits, some picturesqueness, and a great deal of usefulness; he is, to be sure, the dumb brute, the dull ox, but he is not that merely; he is the type *par excellence* of patience. I think that the Greek was not an admirer of patience as a virtue, and I am perfectly sure that to the Greek, ox-psychology resolved itself into the one word dull.[2]

[1] *H. N.*, XXXIII, 20, 81.

[2] cf. Greek view of elephant *infra.* great bulk indicating dullness.

Ἵππος.

1. Ἵππον εἰς πεδίον διδάσκεις τρέχειν.

This is our first glimpse, in this study, of a group of proverbs of the "superfluous" or the "unnecessary;" related proverbs of this group are: ἀετὸν ἵπτασθαι διδάσκεις, δελφῖνα νήχεσθαι διδάσκεις, ὕδωρ βατράχῳ, στέαρ γαλῇ, Λυδὸν εἰς πεδίον προσκαλεῖν, etc., forms of the "coals to Newcastle" proverbs. The idea in all of these sayings in which animals figure, is that of the uselessness of teaching a given beast or bird something in which it is already adept. The proverb is applied to those who challenged their betters to strife. Another form of the proverb is: ἱππέας εἰς πεδίον προκαλεῖσθαι, which Plato puts into the mouth of Theodoros in Theaitetos, 183 D: "Ἱππέας εἰς πεδίον" προκαλῇ Σωκράτη εἰς λόγους προκαλούμενος, most aptly with reference to Sokrates. The horse (and its rider) are quite at home on the plain; to teach a horse to run is superfluous; the "horse characteristic" in the proverb is speed.

2. Ἵππου γῆρας.

Old age proverbs of ἵππος attest that the age of a horse was of as much importance in antiquity as it is with us today. Erasmus[1] in commenting on this proverb gives its application; it was said of those who had given promise of great things in youth, but with the approach of old age relax their efforts. The horse is valued only as long as he is useful, and is discarded when past his prime. This view is similar to that shown in the old age proverbs of βοῦς.[2] Two other proverbs of the old horse belong to the same group with this one,

3. Ἵππῳ γηράσκοντι τὰ μείονα κύκλ' ἐπίβαλλε, and

4. Γραῦς ὥς τις ἵππος τὸν χαραδραῖον τάφον ἕξεις.

Significant is the prevailing view in the mind of the ancient Greek of the uselessness which comes with old age in animals; there is apparent in the animal proverbs of this order no feeling of attachment or affection. Proverb No. 3 above was derived from the custom of branding with the mark, τρυσίππιον, which indicated that the beast was superannuated. Prov. No. 4 was applied to those worthy of extreme penalty.

5. Ἀφ' ἵππων ἐπ' ὄνους.

The opposite form of this proverb is also found;

[1] *Adagia*, page 285.

[2] v. βοῦς *supra*.

6. Ἀπὸ ὄνων ἐφ' ἵππους.

A similar form with somewhat different significance is :

7. Ἐκ βραδυσκελῶν ὄνων ἵππος ὤρουσεν.

The saying, ἀφ' ἵππων ἐπ' ὄνους, is applicable to those who descend from a lofty position to a lowly one ; the opposite to those who rise from low estate. So the proverb, ἐκ βραδυσκελῶν ὄνων ἵππος ὤρουσεν, and its short form, ἵππος ἀπ' ὄνου, are applicable when a man emerges from obscurity to fame ; when pupil surpasses master. The ass[1] is not held in low esteem by the Greeks ; the comparison here seems to be one rather of mere size of the animals and not so much one of intelligence or understanding. The speed of the two beasts is also part of the comparison. Horse characteristics gleaned from the proverb are speed, size and beauty.

8. Ἵπποι Θετταλικοί.

This is one of the horse proverbs of special locality. The horses and mares of Thessaly were proverbial among the Greeks for superiority. The saying is therefore applied to something of great worth. Such a hold had this tradition of the Thessalian horse that the mares of Eumelos,[2] styled the best in the Greek host against Troy, were regarded from the words ἐν Πιερίῃ[3] as Thessalian. Valckenaer conjectured Φηρείῃ,[4] which as Leaf[5] says would "be satisfactory but for the fact that the Thessalian town is Φεραί,[6] Φῆραι being in Messenia."

9. Ἐπιδαύριος ἵππος.

Similar to the preceding proverb ; applied to that which was worthy of praise, since Epidaurian horses were famed for their excellence.

10. Ποιήσω τὴν οἰκίαν σου δούρειον ἵππον.

This is often referred to as δούρειος ἵππος. It was used with reference to hidden wiles, stratagem, or when sudden plots appear which have been heretofore concealed. It is the proverb of the "wooden horse of the Sack of Troy."[7]

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[1] v. ὄνος *infra*.
[2] Hom. *Il.*, B. 763 ff.
[3] Hom. *l. c.* 766.
[4] *ibid.*
[5] For the whole matter v. Leaf. *Il.* vol. I, p. 107 n. on *l. c.*
[6] Hom. *Il.* B. 711.
[7] Hom. *Odyss.* VIII, 493 ; 512.

The list of horse proverbs here given includes about half of those collected by the paroemiographers; the others are obscure in origin and significance and are, in several instances, sayings of narrow range and late in the literature. From a study of Greek proverbs of the horse little can be derived in regard to the Greek view of this animal; Greek proverbs of the horse are very difficult and obscure; they indicate nothing of animal psychology; we should almost be led to believe that the ancient Greek, as well as the modern, considered the horse *τὸ ἄλογον*. Nevertheless, from the proverbs and from other sources, we learn that the horse in antiquity was typical of swiftness, beauty, independence,[1] nobility,[2] size and physical strength. The horse was an expensive animal in antiquity; the Thessalian was the Arabian horse or Kentucky thoroughbred of ancient times. I feel that the Greek regarded the horse not as a beast of intelligence or cleverness; with the exceptions of size and beauty the horse was by no means as interesting a beast as the ass, and not nearly so gifted.

The suffix *-ιππος* in Greek proper names has no figurative meaning; *Κτήσιππος* means possessor of horses, *Φίλιππος* lover of horses. As a prefix, on the other hand, the word has a decided majorative significance, as in *ἱππόκρημνος* and in names of plants: *ἱππολάπαθον*, *ἱππομάραθρον*, *ἱπποσέλινον*, and pejorative meaning in such a word as *ἱππόπορνος*. Parallels are found in English in "horse laugh," loud, explosive laughter, and possibly in "horse-chestnut," from the showiness of its blossoms and the size of the nuts.

Κάμηλος.

1. *Κάμηλος καὶ ψωριῶσα πολλῶν ὄνων ἀνατίθεται φορτία.*

This is a proverb applicable to those who, although they are old, still are more useful by reason of their experience than others who are younger. It shows the camel in a favorable light; the comparison with the ass is unfavorable to the latter; the camel, though diseased, is still of more service than many asses; here, then, the camel is the beast of great usefulness. The camel is represented as a creature of high order.

2. *Κάμηλος ἐπὶ καμήλῳ*

This is the proverb of the heaping of great things upon things already great. It was used with reference to the superfluous; "you are heap-

[1] Semon. 7, 57. [2] Herodot. VI, 57.

ing a camel upon a camel." There is no moral significance of the camel in this proverb; the animal stands merely for size.

3. Ἡ κάμηλος ἐπιθυμήσασα κεράτων καὶ τὰ ὦτα προσαπώλεσε.

"The camel desired horns and lost her ears into the bargain." This is a very clear case of a proverb being a compressed fable. The fable of Aesop[1] from which this proverb is derived tells of a camel that besought Zeus for horns since so many handsome animals had them; the god not only refused the horns but cropped her ears short for her presumption. The moral of the fable is the application of the proverb: by asking too much we may lose the little that we have. The Greek, we see from this fable-proverb, regarded the camel as by no means handsome.

4. Μνήμην καμήλου.

The camel was believed by the ancient Greeks to be endowed with a good memory in comparison with other beasts; this is seen also in the closely related proverb:

5. Μνησικακία καμήλου,

in which it comes out that the camel's memory of an evil done was well known to the Greeks. The camel remembers an injury and avenges the wrong. To the Greek mind, then, the camel is an animal of intelligence, memory and reflection, and so depicted in the fables.[2]

6. Κάμηλος ὀρχεῖται.

This is another clear case of proverb as a fable derivative. The fable of Aesop is as follows: A camel, compelled by her master to attempt to dance, said: "I am not only ill-shaped for dancing but even for walking."[3] Then again in the fable of the monkey and the camel there is a further source of the proverb: At a great meeting of the beasts the camel, having seen the monkey dance, attempted it also, but she was so awkward that she was driven from the meeting.[4]

The camel in proverb and fable is a creature of usefulness, renowned for size, physical peculiarities, small ears in proportion to its size, regarded by the Greek as a beast of high order, gifted with memory and other signs of intelligence. A proverbially humorous view

[1] Halm 184.
[2] Aesop, Halm 68.
[3] Aesop, Halm 181.
[4] Aesop, Halm 365.

which has come down to the present day seems to exist in camel fable and proverb arising from the creature's awkwardness.

Aesop recounts seven fables of the camel, nearly all of which gave rise to proverbs; the camel proverbs in Greek are less obscure in both origin and signification than those of such animals as αἰξ, ἀλώπηξ and ἵππος.

Κύων.

1. Κυνικὸς θάνατος.

To die "a dog's death" is proverbial in the English tongue today. With the Greek the phrase has a much worse significance than merely to die as a dumb brute; it refers to the innate dread on the part of the ancients of being left unburied after death; the dog was looked upon as so worthless as not even to deserve burial. For a form of this same phrase may be cited Aristoph. *Vespp.* 898: θάνατος μὲν οὖν κύνειος, ἢν ἅπαξ ἁλῷ.

2. Κυνὶ δίδως ἄχυρα ὄνῳ δ' ὀστέα.

This proverb was applied to those who acted contrary to expectations, or who made inappropriate gifts. It is another of the animal proverbs of comparison, and again the ass is the animal playing the second rôle. The proverb is related to ὄνος εἰς ἄχυρα. The reference is a natural one to the food of dog and ass.

3. Κύων τευτλία οὐκ ἐσθίει

So too in this proverb we are led to see that the Greek regarded the dog as fastidious. There is some difficulty in reconciling this saying with those given below with regard to a dog's choice of food. The story is told that Diogenes[1] gave this proverb as an answer to those who called him a dog: οὗτος ὁ κύων τευτλία οὐ δάκνει.

4. Κύων παρ' ἐντέροις.

Still another of the proverbs of dogs' food, and in this instance a reference to the low taste of the dog. Macarius,[2] in commenting on the proverb says: "dogs find entrails hard to swallow," and the saying was applied to those who were unable adequately to enjoy a pleasure. The proverb is derived from the observation of dog characteristics; it is well known that a dog is fond of entrails and carrion.

[1] Diog. Laert. VI, 45.
[2] V. 39.

5. Κύων κυνὸς οὐχ ἅπτεται.

This proverb was used with reference to those who stand by their own kind; dog remaining true to dog. The Latin form of the proverb mentions dog's flesh: *canis non caninam est.* The saying is apparently derived from dog characteristics. Similar is Aischylos *Supp.* 226: ὄρνιθος ὄρνις πῶς ἂν ἀγνεύοι φαγών;

6. Χαλεπὸν χορίου κύνα γεύειν.[1]

This saying has its origin in the tradition that a male dog, having once tasted the membrane enveloping the embryo at birth, cannot be restrained from devouring the young pups. It was applied to those who are never satisfied but are always desiring more. It shows the greed of the dog as a noticeable trait in its nature.

7. Τὸ εὔωνον κρέας οἱ κύνες ἐσθίουσιν.

The dog appears in this proverb merely as as a carnivorous animal. The proverb was applied to the stingy and niggardly, for dogs will eat any sort of meat set before them whether good or cheap. "Stingy as a dog" is familiar in modern parlance.

8. Οὐδὲ κύων παύσαιτ' ἅπαξ σκυτοτραγεῖν μαθοῦσα.

This is *locus classicus* of the "old dog and new tricks" proverb. It is similar in significance to several of the old age proverbs of other animals; the idea of greed is the additional one. Another form of the same saying is, σκύτους ἕνεκα δέρεται κύων, κεῖνος δὲ σκυτοτραγεῖ, and this connects with the ox and hide proverb[2]; there is apparent a blending of proverbs here. A notion of the usefulness of dogs' skin is seen in this proverb; also, there is a suggestion of lack of intelligence on the part of the dog and unchangeableness of its nature.

9. Κύων ἐπὶ τὸν ἴδιον ἔμετον ἐπιστρέψας.

Undoubtedly the best known of all dog proverbs. It is not original with Greek, but with Semitic nations; it appears in the Old Testament[3], and in the New Testament,[4] κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα. Its application in Greek literature is to those who go back from a good course to their former evil ways. Derived from dog traits the proverb gives a disgusting picture of the animal and indicates the low opinion of the dog held by the ancients. While the moral significance in this proverb is not original in the Greek mind,

[1] cf. Theokritos X, 11, and Ahrens n. *ad. loc.* II, p. 315.

[2] v. βοῦς *supra*; cf. also Aesop: fable of the dogs and the hides.

[3] *Provv.* 26, 11. [4] 2 *Pet.* 2, 22.

the low order of the animal's nature was evidently the same in the eyes of the Greek as in those of other peoples.

In no one of these dog proverbs which have reference to the food of the animal does anything come out showing the least favorable view. The traits of this animal are in a large degree revolting; there appears no glimpse of animal psychology attributed to the dog.

10. Πολλαὶ κυνὸς ἄρσενος εὐναί.

Another view of dog traits is given in the proverb mentioned above; dog nature, as conceived by the Greek mind, is prone to lust; the proverb was applied to those who were given to debauchery and carnal lust.

11. Κύων ἐπισπεύδουσα τυφλὰ γεννᾷ.

Another form of this proverb is, κύων σπεύδουσα τυφλὰ τίκτει. The proverb is of fable origin; Aesop recounts that the bitch boasted that she gave birth to her young more quickly than did the sow; the latter replied, "Yes, but your whelps are born blind," the moral being that not in speed but in completeness lies perfection; "the race is not to the swift."[1] The fable and proverb were therefore appropriate to them who go astray through haste and make blunders; "haste makes waste."

12. Ἐν φρέατι κυσὶν μάχεσθαι.

To fight with dogs in a well was to meet with an obstacle from which there was no escape. The source and significance of the animal mataphor is to be found in the characteristic savagery of dog nature.

13. Κυνὸς οὖς.

This proverb gives us the first intimation in this study of proverbs that the Greek considers the dog an intelligent animal. The saying, you have a dog's ear, means that you have a very keen sense of hearing; the source of the proverb is the sharpness of dog sense, the tendency to prick the ears doubtless being noticeable.

14. Κύων ἐπὶ δεσμά.

This is a blend proverb with βοῦς ἐπὶ δεσμά, and others of the same or similar significance, with change of animal. The dog belongs on the leash. The application of the proverb, to those who give themselves up to chastisement, connects it also with proverbs of the goat.[2]

[1] Aesop, Halm 409b.

[2] v. αἶξ τὴν μάχαιραν, *supra*.

This may be called a proverb of the dog in proper place in contrast with the proverbs of the dog-in-manger group.

15. Κύων ἐν προθύρῳ.

This is another proverb of dog in proper place. Its origin is in the protecting qualities of the watch dog. It was used with reference to those daring and faithful in the performance of duty. Here is seen a higher opinion of the dog than that evidenced in previous dog proverbs. The dog is accorded traits of courage and fidelity.

16. Κύων ἐν φάτνῃ.

This is the first of the proverbs of the dog in improper place, and is one of the most widely known of all proverbs of the dog. Its source is found in the fable of Aesop in which it is narrated that a dog had made its bed in a manger and lay there growling and snarling to prevent the horses from approaching to their fodder; "What a miserable cur it is," said one of the horses, "to keep us from our corn, while she could not possibly eat it herself."[1] The form of the proverb usually found in the collections has ἡ κύων, the bitch. The proverb is applied to those who prevent others from enjoying what they themselves cannot enjoy or use. There may be behind this proverb and its fable source an inkling of animal psychology; the bitch is regarded as selfish and obstinate, ill-tempered and unreasoning.

17. Κύων ἐν ῥόδοις.

Another proverb of the dog found where it is not desired. A dog in the midst of roses signifies a person living in a sphere higher or better than he deserves. There is no place for a dog in luxurious surroundings. In this, as in the other proverbs of the dog in improper place, no very high opinion of the dog on the part of the Greek is evidenced.

18. Τί κυνὶ καὶ βαλνείῳ; *sc.* κοινόν.

The same idea is seen in this proverb; it was used of a person found in an unaccustomed place, or of one who is useless under certain circumstances. The dog is an animal often found where it ought not to be.

19. Κύων ἐν τῷ γάμῳ.

I think that this proverb may be traced to the fable of the dog at the feast, told by Aesop: A dog, having been invited by another dog to attend a dinner at the house of the latter's master, began to revel in

[1] Aesop, Halm 228.

the dainties in anticipation immediately upon his arrival to such an extent that the cook, catching sight of a strange dog in the kitchen, threw the poor beast out of the window. The proverb was applied to one who was *de trop*.[1]

20. Ἀγόμενος διὰ φρατόρων κύων.

This is still another proverb of the group of dog in improper place. Again the dog appears as proverbially ubiquitous, and the saying was used similarly to the last mentioned proverb. Nothing additional is derived from the proverb with regard to the Greek view of the dog.

21. Ἀξία ἡ κύων τοῦ θρόνου.

The significance of this proverb is ironical and is similar to that of No. 17. A dog does not belong on ὁ θρόνος, the seat of honor in a Greek house. So a person who is raised to an honor greater than his worth is a "dog in the seat of honor." The dog is an inferior animal; an outcast.

22. Οἷαπερ ἡ δέσποινα τοῖα ἡ κύων.

"Like mistress, like dog." Another form of the proverb indicates that it is derived from an imitative trait in the dog, αἱ κύνες τὴν δέσποιναν μιμούμεναι. The secondary or figurative meaning of the saying is: As the mistress is, so will the servants be; or, as the ruler is, so appear the subjects. Plato (*Resp.* VIII, 563 C) quotes this proverb, ἀτεχνῶς γὰρ αἵ τε κύνες κατὰ τὴν παροιμίαν οἷαί περ αἱ δέσποιναι γίγνονται.[2] There is an underlying significance in this proverb which leads us to think that the Greek noticed that the domestic dog is easily trained and tends to grow like those with whom it is associated.

23. Δέκα ἡ κύων τέκοι τε καὶ πάντα λευκά. *sc.* εἰ.

Good luck was expected if a bitch gave birth to ten white pups.

24. Κύνα δέρειν δεδαρμένην.

To flay a dog already flayed is like "sticking a knife into a dead carcass." The proverb was used with reference to those whose labors are in vain. The scholiast on Aristophanes *Lysistr.* 158, τὸ τοῦ Φερεκράτους, κ. δ. δ., explains the origin of this saying as follows: "Pherekrates introduced this proverb in a play of his, referring to those who have to undergo sufferings beyond what they have already suffered." Our modern saying of "hitting a dog when he is down" is practically the same proverb.

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[1] Aesop: The dog invited to supper,

[2] v. Grünwald, *diss. cit.*

25. Αὐτὸν οὐ τρέφων κύνας τρέφεις.

This applies to those who give sustenance to others while in need themselves. A related proverb is: ὅστις κύνα τρέφει ξένον τούτῳ μόνον λῖνος μένει, which indicates something of dog ingratitude. The latter proverb is evidently derived from the dog trait of seeking its former master, as soon as a stray dog that has been given a temporary home is loosed. There is also loyalty indicated here as a dog characteristic. "Ungrateful dog" and the faithfulness of dog to master seem confused in the interpretation of these proverbs.

26. Ἔχομεν κύνα τῷ πτώχῳ βοηθοῦντα.

The opposite view of disloyalty is evidenced in this proverb. For here the dog is ready to accept a morsel of food as a bribe and follow whoever tempts him with a promise of good treatment. The saying was employed in connection with those who have confidence in their servants while in reality they are being plotted against by them. The view of the dog in the proverb is not a favorable one. It illustrates the traits of changeability, unreliability and faithlessness. Cf. Aesop: Dog and thief.

27. Σὺν τῷ κυνὶ καὶ τὸν ἱμάντα.

This proverb was employed with reference to those who had lost everything, "Dog leash and all." "Alles ist weg." With the use of ἱμὰς in the proverb may be compared, Aristoph. *Vesp.* 231: ἱμὰς κύνειος.

28. Κύων Ἐρετριακός.

A dog of particular locality; a proverb applied to those worthy of high praise.

29. Κύων λαίθαργος.

A proverb of the skulking cur, the dog that bites without warning. The saying was used of one who appears friendly but is awaiting an opportunity for "stabbing in the back." Dog nature brought out here reminds one of the proverb of the dog and beggar.[1] The saying, σαίνουσα δάκνεις καὶ κύων λαίθαργος εἶ, is found in Soph. *Fr.* 902, and in connection with the proverb Aristoph. *Eq.* 1022 ff. may be cited.

30. Κυνίδια Μελιταῖα.

These are the Maltese lap dogs spoken of by Aesop in the fable of the monkey and the dolphin, as carried about by sailors as pets. The

[1] κύων prov. No. 26, *supra*.

lap dog appears also in the fable of the ass and the lap dog being caressed by its master. The proverb of the Maltese dogs is applied to those who are brought up in comfort and ease.

The Greek dog was both a domestic animal and the "dog of the street." Of all the animals except the ox and the ass, it was most closely associated with daily life. Hence the proverbs employing the dog or the bitch metaphorically are very numerous. Physical qualities of the dog play a large part in such proverbs, and the animal is of so complex a nature, according to the Greek view, that the moral significance of the dog in the proverbs has many sides.

Greek proverbs of the dog fall into several categories: (1) dog in proper place, (2) dog in improper place, (3) proverbs of dog nature and (4) dogs of special localities. From a study of thirty important dog proverbs under these categories the following results are obtained:

The dog is an outcast unworthy of burial; greedy; lustful; disgusting in tastes and habits; savage; selfish; ubiquitous; ungrateful; changeable; vengeful; unreasonable.

On the other hand the dog is regarded by the Greek in the proverbs as a pet; teachable; susceptible to good influences as well as bad; fastidious; useful; loyal; alert; an animal of very marked characteristics.

From a weighing of these contradictory bits of evidence the balance inclines toward the side of an unfavorable view of the dog. Hardly anything appears in the proverbs to show that the Greeks regarded the dog as an animal of intelligence; there is no reference to the dog as a creature possessing beauty or the traits of affection or gratitude.

Λαγώς.

1. Δασύποδα λαγὼν παραδραμεῖται χελώνη.

Behind this proverb and the saying,

2. Λαγὼς καθεύδων,

stands the well known fable of the hare and the tortoise.[1] The hare taunted the tortoise with the slowness of its pace, whereupon the latter proposed a race with the hare; the challenge was accepted; the tortoise

[1] Aesop, Halm 420 and 420b.

started off at its usual slow pace, while the hare jumped past and ran on so far that there was plenty of time for a nap before making directly for the goal; the tortoise plodded on and won the race. Hence the moral: slow but steady wins the race. The hare in these fables and proverbs is typical of speed, but there is an underlying thought that the Greek attributed to the animal a certain pride in its swiftness. There is, further, a reference to a belief in antiquity that the hare slept with one eye open.[1] (mod. "cat nap.") The hare in antiquity was thought to "play possum."[2] These sayings were applied to those who were alert and awaiting opportunity for mischief, while pretending to be asleep; of those in reality audacious, but apparently sluggish.

3. Εὕδουσι λαγῷ.

This proverb has the same significance as the two immediately preceding. The hare typifies alertness.

4. Λαγὼς τὸν περὶ τῶν κρεῶν (δράμον) τρέχει.

The proverb of the hare racing for its life. (mod. "to save one's bacon.") Apostolius[3] remarks on the cowardice of the animal, whence the phrase, Ῥηγῖνος λαγώς, in which the hare of Rhegion is typical of the Rhegians themselves—cowardly. For the phrase περὶ τῶν κρεῶν, may be compared Aristophanes *Ran.* 191, (H. & G.), where Charon says: δοῦλον οὐκ ἄγω, εἰ μὴ νεναυμάχηκε τὴν περὶ τῶν κρεῶν. The hare typifies timidity.

5. Λαγὼν κατὰ πόδας χρὴ διώκειν.

The phrase κατὰ πόδας signifies in close pursuit;[4] you must pursue a hare "hot foot." Xenophon in *Mem.* II, 6, 9, employs this proverb thus: οὐ κατὰ πόδας ὥσπερ ὁ λαγώς, οὐδ' ἁπάτῃ ὥσπερ αἱ ὄρνιθες, οὐδὲ βίᾳ ὥσπερ οἱ ἐχθροί. The hare again is typical of swiftness in escape.

6. Ἀψυχότερος λαγωοῦ φεύγοντος.

7. Δειλότερος εἶ τῶν λαγωῶν.

These two proverbs are used of those who are very cowardly. The hare is timid and flees at the slightest provocation. (mod. "scared rabbit.") The hare typifies fright and timidity.

[1] Plin. *H. N.*, XI, 37.
[2] Zenob. IV 84; Apost. X 40.
[3] X 41.
[4] Herodot. V 98.

8. Ὁ λαγὼς καθ' ἑαυτοῦ τὰ ἡδύσματα.

A form of this proverb in Latin appears in Terence *Eun.* III 2, 36: *lepus tute et pulmentum quaeris?* where Donatus explains: "What you have in yourself you are seeking in another, for the hare, as the ancient naturalists used to believe, was of uncertain sex, now masculine, now feminine."[1] On the basis of this explanation the proverb is derived from a certain natural characteristic attributed to the hare, and the saying would be applicable to those who seek from others what they themselves already possess.

9. Καρπάθιος τὸν λαγών.

This proverb was applied to those who bring trouble upon themselves; it is derived from a tradition that the people of Karpathos[2] imported hares in small numbers, which rapidly increased and destroyed the crops. The hare is regarded in this proverb as prolific and destructive.

10. Πολυγνώτου λαγώς.

Reference is here made to a drawing of a hare made by the artist Polygnotos; there is no moral significance in the proverb.

From Greek vase painting it is evident that the hare was a symbol of sexual love; the favorites of elderly men are often depicted on the vases with hares in their arms or at their feet as pets. A study of the proverbs of the hare in Greek evidences no such symbolism; in one proverb there is an indirect reference to sex, and in another an equally indirect reference to the hare's being prolific. Beyond these there is nothing to indicate, in the proverbs, that the Greeks looked upon the hare as any more than a timid little animal, always on the alert, relying upon its swiftness of speed for escape from the slightest hint of danger, typical of timidity, alertness and speed. No other traits of animal psychology appear; nor are the physical characteristics of the hare given much attention. "Molly Cottontail" does not exist; in her stead we find "Roughfoot" the hare.

[1] Macar. VI. 23.

[2] Macar, IV 94.

Λέων.

1. Λέοντα νύσσεις.

This belongs to the same group with "you are treading on a serpent." The application is that one is making a dangerous attempt which will lead only to disastrous results. The lion metaphor in this proverb typifies the power and exceptional strength of the lion, a beast which it is not safe to rouse.

2. Λέοντα ξυρᾷς.

"To bell the cat." This is a proverb of the impossible; it is also indicative of the danger of rousing the ferocity of the lion. The proverb appears in Plato *Respub.* 341 C: οὕτω μανῆναι ὥστε ξυρεῖν ἐπιχειρεῖν λέοντα κ. τ. λ., similar to the phrase "bearding a lion in his den." The idea of the impossible is often represented in proverb without the use of animal metaphor: Αἰθίοπα ῥύπτειν, and εἰς ὕδωρ γράφειν, for examples. The proverb before us connects also, in meaning, with the fable and proverb of the villager and the serpent. One who should attempt to shave the lion would be certain to find himself in extreme danger.

3. Λέων ξίφος ἔχων.

This proverb is employed with reference to those who receive aid in addition to their natural strength and bravery. The lion is the type of courage and strength.

4. Λέων ἐν πέδαις.

The fable of the mouse and the lion is the source of this proverb[1] in which Aesop recounts that the lion spared the life of the mouse, and that later, in return for the favor, the mouse released the lion from a net. The moral of the fable is that the very powerful are at times dependent upon the very weak. The proverb refers to the holding in check of one who is possessed of great power. Again the lion is the powerful beast, *par excellence.*

5. Λέων εὐθὺς εἰς ἀγῶνας.

A proverb applied to those who are brave in entering upon a dangerous course. The prowess of the lion in engaging in combat is here the significant characteristic of the beast.

6. Ὡς οὐκ ἔστι λέουσι.

The complete phrase is a verse in Homer, *Iliad* XXII, 262: ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὅρκια πιστά. Man and the lion are enemies

[1] Aesop, Halm 256.

proverbially; there can be no oaths or pledges between them. Considerable archaeological evidence exists from Mykenean civilization down, showing the enmity between the ancient Greeks and the lion; also reference to Homer, *passim*, to the same intent, and illustrative of the ferocity of this beast.

7. Οὐ χρὴ λέοντος σκύμνον ἐν πόλει τρέφειν.

A proverb of the "incongruous," of dog-in-roses type. It is applied to those who are out of their proper sphere. The phrase appears in full, as given above, in Aristoph. *Ran.* 1431.[1]

Proverbs of the lion-skin: Cf. Aesop, fable of ass in lion-skin.

8. Τὴν λεοντῆν ἐνδύου.

The lion is typical of great strength; the lion-skin is the usual attribute of the powerful demigod Herakles; "don the lion-skin" means assume strength.

9. Ἐνδύεταί μοι τὴν λεοντῆν.

Another form of the proverb immediately preceding. At the opening of Aristoph. *Ran.*,[2] Dionysos is introduced as a mock-Herakles with the lion-skin put on over his saffron robe. In Plato *Crat.* 411 A, Sokrates says: ὅμως δὲ ἐπειδήπερ τὴν λεόντῆν ἐνδέδυκα, indicative of assuming strength.

10. *Αν ἡ λεοντῆ μὴ ἐξίκηται, τὴν ἀλωπεκῆν πρόσαψον.

11. *Α τῇ λεοντῇ μὴ σθένεις, τὴν ἀλωπεκῆν πρόσαψον.

Two additional forms of the same proverb, already explained under ἀλώπηξ.

12. Ἐξ ὄνυχος τὸν λέοντα.

This is of the same group with ἡ κέρκος τῇ ἀλώπεκι μαρτυρεῖ, ἐκ τοῦ γεύματος ἡ πηγή, and ἐκ τοῦ κρασπέδου τὸ ὕφασμα, which are proverbs of particular characteristic; in several cases an animal metaphor is employed. The proverb is used referring to those who betray their nature by a slight distinguishing mark. While the lion-skin is a metaphor denoting strength, it is the claw of the lion which is the distinguishing mark, typical of the beast's ferocity and power.

[1] Van Leeuw. would prefer *δόμοις το πόλει, citing Aisch. *Ag.* 717 *sqq.* The verse 1432a [μάλιστα μὲν λέοντα μὴ ἐν πὸλει τρέφειν] is apparently a gloss; v. *app. crit.* H. & G., and Van Leeuw. *ad. loc.*

[2] v. 46.

Proverbs of the lion in comparison with other animals:

13. Γῆρας λέοντος κρεῖσσον ἀκμαίων νεβρῶν.

A proverb of the old lion. In contrast with the old age proverbs of domestic animals[1] those of wild animals indicate less waning of strength. The contrast in the present proverb between the old lion and the fawns is a striking one; the lion typifies power and boldness; the fawn, weakness and timidity. Aesop's fable of the old lion is suggestive in connection with this proverb, although it depicts the aged lion as sick and helpless, so the other beasts take the opportunity to pay off the ancient grudges they bear him.

14. Λέων ὅπου χρὴ καὶ πίθηκος ἐν μέρει.

The contrast is that of courage with trickery. The proverb appears in Plato *Respub.* IX, 590 B: ἐκ νέου ἀντὶ λέοντος πίθηκον γίγνεσθαι; The lion is accorded a higher position than the ape in this proverb; open courage in the fight is typical of the lion; the ape is a trickster.

15. Ὄντες οἶκοι μὲν λέοντες, ἐν μάχῃ δ' ἀλώπεκες.

Somewhat the same contrast is seen in this proverb of lion nature and fox nature. The proverb is derived from Aristoph. *Pax.* 1189–90. The scholiast explains: παροιμία παρὰ τοὺς ἐν τῇ Ἀσίᾳ Λάκωνας ἀτυχήσαντας, Οἶκοι λέοντες ἐν Ἐφέσῳ δ' ἀλώπεκες. Sharply (1905)[2] thinks it likely that the proverb against the Spartans quoted by schol. (v. *supra*) "arose in later times with the help of this verse." The lion is bold; the fox skulks.

16. Λέων τὴν τρίχα, ὄνος τὸν βίον.

This proverb goes back to the fable of the ass in the lion's skin as its source. The ass figures with lion in several fables; the ass and lion hunting; the ass, fox and lion hunting; the ass, the cock and the lion, and others; in all these, as in the proverbs of ass and lion, the latter has the better significance of the two animals, though the ass is not regarded as a creature of low order by the Greeks.[3] From such proverbs of contrast, then, it is seen that the lion is one of the very highest type of beasts.

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[1] v. βοῦς and ἵππος *supra*.

[2] Aristoph. *Pax ad. loc.*

[3] v. ὄνος *infra*.

17. Ὁ νεβρὸς τὸν λέοντα.

A proverb of the impossible, for the lion does not flee the fawn. The phrase appears in Moschos[1] 4, 5 : λέων ὡσείθ' ὑπὸ νεβροῦ ; The lion typifies prowess ; the fawn is typical of timidity.

18. Πρὸς λέοντα δορκάδες συναπτοὺς μάχας.

19. Φοβερώτερόν ἐστι στρατόπεδον ἐλάφων ἡγουμένου λέοντος ἢ λεόντων ἐλάφου.

In these two proverbs, also, the lion and deer or gazelle are contrasted as typifying force and weakness respectively.

20. Λύκω συννόμω καὶ ἵππω, λέοντέ γε μὴν οὐκ ἔτι.

Indicative of a belief among ancient naturalists that the lion hunted alone and not in herds ; a contrast is shown between lion and wolf and between lion and horse. The lion typifies independence ; it is an animal which relies wholly on its own strength. The proverb was used with reference to those who could not associate amicably.

The lion among the Greeks is very familiar from the earliest writers. Many of the most finely drawn similes of Homer employ the lion as chief actor. The first great feat of Herakles is the slaying of a lion. In the time of Herodotus lions in Europe were restricted to the mountainous regions of northern Greece ; they were still found there in the time of Pliny, but were extinct by 120 A. D.[2] In Asia Minor, too, the Greek knew the lion at close range.

In Aesop the lion is a conspicuous figure in no less than forty-four fables ; twenty significant lion proverbs appearing in the collections and in comedy yield the following results : The Greeks chose the lion as the type of power, strength and violence ; the proverbial lion is hard to approach, relies on its own strength and needs no aid from other beasts, is swift to enter a fight, is fearless, is a foe to man, is essentially a wild beast quite out of place among the haunts of man, roams and hunts alone rather than with other lions. As the lion is symbolic of strength and prowess, so the lion-skin is employed metaphorically with a like significance. The lion's strength must be sometimes supplemented by craft and artifice symbolized by the fox-skin. While the lion is regarded by the Greek in the proverbs as a beast of high order, no mental qualities or moral traits, except bravery, are mentioned ; the lion is king of beasts by right of might.

[1] Ahrens, 2d edition.

[2] Whibley, *A Comp. to G'k Stud.*, p. 23.

Λύκος.

1. *Λύκων φιλία.*

A proverb of pretence, and with ironical significance, for there can be no friendship with wolves. The proverb is of fable origin; the story is told of a wolf which had gained the confidence of a shepherd to such an extent that one day the shepherd entrusted the flock to the wolf's care, with the result that the latter fell upon the sheep and destroyed them. "Fool that I was!" exclaimed the shepherd, "for trusting the friendship of a wolf." The fable of the wolf and lamb[1] is also a source of the proverb of wolf friendship. The characteristic of the wolf in fable and proverb is treachery.

2. *Λύκων αὐλή.*

This saying was applied to those who were mischievous and subtle; similar metaphorical usage of the wolf appears in other proverbs treated below.

3. *Στέγη λύκου.*

Applied with reference to those who were in distressing circumstances; the wolf is typical of poverty. Cf., "to keep the wolf from the door." The wolf is frequently pictured in the fables as in dire necessity of food, as for example in the wolf and goat fable, the fable of the nurse and wolf, and also in the fable of the wolf and the shepherds.

4. *Τὸν λύκον τῶν ὤτων ἔχειν.*

To take the wolf by the ears is similar in meaning to "taking the bull by the horns." Erasmus says that the proverb was applied to those who were in difficulties which they could neither escape nor endure.[2] The proverb is derived from physical characteristics of the wolf; its ears are too short to hold, but if one had a wolf by the ears it would be dangerous to relax one's hold. Donatus, Ter. *Phorm.* III, 2, 21: *immo, id quod aiunt, auribus teneo lupum,* quotes the complete Greek proverb as follows: *τῶν ὤτων ἔχω τὸν λύκον οὔτ' ἀφεῖναι δύναμαι.*

5 *Ἐκ λύκου στόματος.*

A proverb used when one has received something unexpectedly. "Out of the jaws of the wolf," or "snatched from the jaws of death." It is of fable origin and is to be referred to the fable of the wolf and the

[1] Aesop, Halm 270.

[2] *Adagia*, page 578.

crane,[1] at the close of which the wolf is represented as saying to the crane, who claims a reward for having removed the bone from the wolf's throat, "To think of asking for any other reward than that you have put your head in a wolf's mouth and lived to bring it out again." The wolf in this fable and proverb is a savage and ferocious beast.

6. Λύκου ῥήματα.

The proverb is derived from the fable of the wolf and the shepherds.[2] The wolf peered in at the door and saw shepherds eating a sheep, and remarked: εἰ ἐγὼ ταῦτα ἐποίουν ὅσος ἂν ἦν θόρυβος. The moral is, Men condemn in others the evils they practice themselves. Thus the words of those who are known to be wicked are styled λύκου ῥήματα.

7. Λύκος κρέας νέμει.

The proverb of the wolf distributing meat is used with reference to those who defraud. It is a proverb of the treacherous wolf.

8. Λύκος πρὸ βοῆς σπεύδει.

This indicates that the wolf is ever on the alert while committing acts of depredation, and is ready to flee even before the alarm is given. One who is over eager is said to be a wolf fleeing before the alarm. It would seem that the Greek attributed a consciousness of guilt to the wolf in this proverb; cowardice also seems to be implied.

9. Ἔμπροσθεν κρημνός, ὄπισθεν λύκοι.

Perhaps here we have our proverb, "between the devil and the deep sea." It is used of those who are hemmed in by dangers in front and behind; in front the precipice, wolves behind. The wolf is depicted in this proverb as a most dangerous beast, one greatly to be dreaded; the Greek apparently regarded the wolf as so savage that a leap from a precipice was to be preferred to facing a pack of wolves.

10. Λύκος εἰς πάγας.

"Caught in a trap." The application is upon those who fall into danger already foreseen, or those who receive their due. The wolf is the pirate among the beasts; man, his enemy, sets snares for his capture. This, like most of the proverbs of wolf characteristics, indicates that the Greeks were very well acquainted with the wolf and considered him a foe to be dealt with severely.

[1] Aesop, Halm 276b.

[2] Aesop, Halm 282.

The wolf in company with other animals figures to some extent in the proverbs; thus we find:

11. Λύκος αἶγας ἐκκαλῶν.

12. Λύκος καλεῖ τὰς αἶγας.

It is a case of "the wolf calling the goats." The proverb is applied to enemies who pretend friendship, and is connected with the proverbs of "wolf friendship" and "wolf in sheep's clothing." The source of this saying is to be found in the fable of the wolf and goat, in which the wolf, seeing a goat pasturing upon a precipitous place and not being able to reach it, desired the goat to climb down lest she should fall and be killed. The goat replies, "you are not calling me to pasture but are seeking food yourself." The character of λύκος is here blended with that of ἀλώπηξ.[1]

13. Λύκος λέοντι συμβάλλει πεφραγμένῳ.

Wolf and lion together form a pair hard to beat; for here are united the two most powerful and most dreaded wild beasts of Greek fable and proverb. The coupling of wolf with lion, however, is rather in favor of the lion in point of strength; the wolf trait of underhand means in the fight is alluded to here, similar to that indicated in the proverbs immediately preceding; fox traits again blended with wolf traits are suggested. Aesop's fable of the wolf and the lion is the source of the proverb.

14. Λύκος ἀετὸν φεύγει.

Here the wolf seems to find his match; it is difficult for the wolf to contend successfully with the eagle, especially if the bird is on the wing.

15. Λύκος μάτην χάνων.

16. Λύκος ἔχανεν.

17. Λύκος περὶ φρέαρ.

These are all three proverbs of disappointed hopes. The proverbs of the "yawning" wolf are derived from the fable of the nurse and wolf, in which Aesop tells of a wolf that heard a nurse say she would toss a naughty child to the wolf, so waited expectantly for his prey, but was disappointed. Reference to the "yawning" wolf is found in Aristoph. *Lysistrat.* 629: οἷσι πιστὸν οὐδὲν εἰ μή περ λύκῳ κεχηνότι. The characteristics of the wolf appearing in the proverb are those of

[1] Aesop, Halm 270.

its greedy nature and its wide open, snapping jaws, always awaiting prey. The proverb of the wolf at the well is also found in the longer form: *λύκος περὶ φρέαρ χορεύει.* It is used of those disappointed in their hopes, and is derived from the thirsty wolf's repeatedly encircling a well from which it is impossible for him to obtain the water. Another view is that the wolf cannot be satisfied with drinking, so thirsty is he. Cf. *κύων παρ' ἐντέροις, supra.*

18. *Λύκος ἐν αἰτίᾳ γίγνεται κἂν φέρῃ κἂν μὴ φέρῃ.*

The wolf in this proverb is regarded as an animal never free from suspicion; he is always guilty of mischief. So a "wolfish man" is is culpable at all times and cannot be relied upon.

19. *Λύκου πτερά.*[1]

The proverb of wolf's wings is a proverb of impossibility; a wolf's wing is as "scarce as hen's teeth" or "pigeon's milk." A fuller form of the proverb is also found: *λύκου πτερὸν ζητεῖς.* It belongs in a large group of proverbs of similar use, and is applied to those who seek for what does not exist or who busy themselves with things that are worthless.

Proverbs of the wolf in sheep's clothing are of several forms:

20. *Λύκος ποιμήν.*

21. *Λύκος καὶ ὄϊν ποιμαίνει,*

22. *Πρίν κεν ὄϊν λύκος ποιμαίνοι.*

and here should be classed also the proverb:

23. *Ὁ λύκος τὴν τρίχα οὐ τὴν γνώμην.*

These proverbs may all be applied to those who are plotting against their enemies while at the same time pretending friendship toward them, a very frequent occurrence in the wolf proverbs. They are all derived from the fable of Aesop of the wolf in sheep's clothing. The second of these proverbs, in its several forms, is also a proverb of impossibility. Similar phrases appear in:

Hom. *Il.* XXII, 263: *οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν.*
Herodot. IV, 149: *τοιγαρῶν ἔφη αὐτὸν καταλείψειν ὄϊν ἐν λύκοισι.*
Aristoph. *Pax* 1076: *πρίν κεν λύκος οἶν ὑμεναιοῖ.*
St. Matt. X, 16: *ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων.*

The proverbs are indicative of a view of the wolf akin to that of the fox among the Greeks; the wolf is crafty and designing in attempt-

[1] Meineke, *Com. Frag.*, 2, 245.

ing to win his game; he is a type of deceiver more daring than the fox. Thus in the proverb (above) of wolf's hair (23) the wolf cannot change its nature, though the outward appearance may be altered by the sheep skin; the nature of the wolf is irretrievably wicked.

24. Λύκον εἶδες.

This saying was applied to those who had suddenly become silent, for, according to a superstition, one who had seen a wolf or, more usually, one upon whom a wolf had looked, became speechless. So Theokrit. XIV 22:[1] "οὐ φθεγξῇ; λύκος εἶδέ σ';" ἔπαιξέ τις. "ὡς σοφός" εἶπε, where the allusion to the superstition is the same, though Cyniska is represented as recognizing in λύκος a word play on the name of her lover.

Reference to the proverb is found in Latin literature, as for example: Ter. *Ad.* IV, 1, 21, *lupus in fabula*, on which Donatus gives the explanation of the superstition. The phrase *lupus in fabula* becomes a proverb in itself, and as a reply is equivalent to saying, I am struck dumb, or, I have nothing to say. In Vergil *Ecl.* IX, 53-54, *vox quoque Moerim / iam fugit ipsa: lupi Moerim videre priores*, we find a reference to the same tradition. On this passage Servius remarks: "a man is deprived of speech whom a wolf sees first." The superstition undoubtedly arose from the actual dread and terror inspired in one who suddenly comes upon a beast of so desperate a character as the wolf.

The wolf was well known in Greek lands from earliest times, and in the literature very early became prominent in metaphor and simile, in fable and proverb. Several passages in Homer give, pieced together, almost a complete picture of the Greek wolf. Thus in *Il.*, K (X) 334, it is the gray grisly wolf; also in Hymn *ad Ven.* 70; whence the fable name of the wolf, κνηκίας the tawny yellow. (Babrius, 112) In *Od.* κ (X) 214 sqq., wolves are styled terrible beasts, strong-clawed, with long tails. The wolf plays a leading part in the fables and in the proverbs of fable origin; thirty-seven fables of Aesop and almost thirty important proverbs show the wolf as chief actor. The larger part of the proverbs may be called "wolf-characteristic" proverbs. The wolf is depicted in these as an animal not held at all in high esteem by the ancient Greek; a beast to be dreaded before all others;

[1] Ahrens; but v. Kynaston, and also Lang *ad. loc. cit.*

a treacherous beast; never to be trusted; possessing a touch of stupidity and also of cowardice, but plenty of means of deception; a dangerous beast; in popular superstition the wolf strikes a beholder dumb. In comparison with other animals in the proverbs the wolf is given a very low rating by reason of two most marked characteristics, cruelty and greediness. Wolf traits in the proverbs seem sometimes blended with those of the fox, yet in every instance the former appears more daring and cruel than the latter.

Ὄνος.

1. Ὄνου πόκους ζητεῖς.

2. Ὄνον κείρεις.

To sheer an ass or to search for ass's fleece are proverbs of the impossible. To go to an ass shearing is to go to Noplace. The proverbs, like others of the same group, are applied to those who undertake useless or endless tasks. In Aristophanes, *Ran.* 186, Charon names Ass-shearing as one of the ports at which his gloomy craft touches: τίς ἐς τὸ Λήθης πεδίον, ἢ 'ς Ὄνου πλοκάς. (πόκας *codd.*)

3. Ὄνος ἄγει μυστήρια.

A saying used with reference to something which is contrary to expectation or to what is just or right. It is a proverb of the animal out of proper sphere such as: κύων ἐν ῥόδοις. The saying appears in Aristophanes *Ran.*, 159: νὴ τὸν Δί' ἐγὼ γοῦν ὄνος ἄγω μυστήρια. The fable of the ass in the procession is a source of this saying: An ass was carrying an image in a religious procession, and when people paid obeisance to it the ass became very much puffed up thinking these honors were for him; the driver with the lash soon disabused the ass of the silly notion.

4. Ὄνος ἀκροᾶται σάλπιγγος.

There are at least six forms of this proverb appearing in the collections: (1) ὄνος ἀκροᾶται σάλπιγγος, (2) ὄνος λύρας ἀκούων, (3) ὀ. λ. ἀ. κινῶν τὰ ὦτα, (4) ὀ. λ. ἤκουε καὶ σάλπιγγος ὗς, (5) ὀ. λυρίζων, (6) ὀ. λ. οὐκ ἐπαίει οὐδὲ σάλπιγγος. The common factor of them all is ὄνος λύρας. The proverbs were used of the unmusical and uneducated who neither approve nor criticize. The fable source of these related sayings is the story of the ass who saw a lyre, approached it, struck a chord with the hoof and remarked, "a fine thing, no doubt, but beyond my skill."

5. Ὄνος εἰς ἄχυρα.

A proverb of unexpected good fortune; used of those who chance upon good things beyond their hopes and use them to advantage. Cf. κύων παρ' ἐντέροις proverb.

6. Ὄνος ἐν μελίτταις.

7. Ὄνος ἐν πιθήκοις.

8. Ὄνος ἐν μύροις.

These proverbs all represent the ass in trouble. The sayings were employed with reference to those who fell upon evils, or who found themselves out of their proper sphere.

9. Ὄνος ὕεται.

A proverb of obstinacy, since the ass is not troubled by the rain, nor is he always moved by the blow of the cudgel.

10. Ὄνου θάνατος.

This proverb is used with reference to the strange, absurd and ridiculous. One would be wasting time relating an ass's troubles and an ass's death.

11. Ὄνου γνάθος.

The proverb of the jaw of an ass was used of gluttons and also of the lazy.

12. Ὄνος τὰ Μελιταῖα.

This is a proverb of fable origin.[1] An ass seeing his master pet a little lap-dog and hold it in his lap desired the same treatment, so broke his halter, rushed into the house and began to prance and kick and at last tried to sit in his master's lap in order that he might receive the same sort of caress that was given the lap-dog. For his trouble the ass received only a sound beating. The fable and proverb teach that not all are born with like endowment of characteristics. It was used with reference to those who try to emulate those above them and become involved in difficulty for their pains.

13. Περὶ ὄνου σκιᾶς.

Another famous ass proverb derived from fable source. Aesop recounts that a youth hired an ass one hot summer day to carry him from Athens to Megara. When the heat of the sun became scorching the youth dismounted to sit in the shadow of the ass; the driver of the ass objected, saying that it was the ass not the shadow which

[1] Halm 331.

he had hired. While they were thus disputing the ass took to his heels and was soon lost to view. The proverb and fable are applicable to men who though rich are ever troubling themselves over trifles.

14. Τῶν δ' ὄνων οὐδὲν μέλει.

In this proverb the ass typifies "other folks" and "other folks'" affairs, for the proverb is applied to those who do not trouble themselves about other people's doings.

15. Ἀσελγέστερος ὄνου.

This proverb does not show the ass in a very favorable light, whether ἀσελγέστορας be taken to mean licentious, wanton or brutal. The phrase appears in Lucian, *Piscator*, 34: ἀσελγέστεροι ὄνων.

16. Ὄνου ὑβριστότερος.

Similarly, used for brutality. The saying is found in Xen. *An.* V, 8, 3.

17. Ὄνου ὦτα λαβεῖν, var. Μίδας ὄνου ὦτα ἔχει.

To have ass's ears like Midas. The saying appears in Aristophanes, *Plutus*, 287: νὴ τοὺς θεοὺς Μίδαις μὲν οὖν, ἢν ὦτ' ὄνου λάβητε. Diogenianus[1] says that Midas had many spies, so that nothing escaped him. The Scholiast on the passage in the *Plutus* explains: 1) that Midas had ass's ears by nature, 2) that Midas was given ass's ears, 3) that Midas wronged the asses of Dionysos, 4) that Midas was transformed into an ass by Dionysos. The proverb was used of those whom nothing escapes.

18. Ὄνος πεινῶν οὐ φροντίζει ῥοπάλου.

This proverb is a reminiscence of the only place in Homer where the ass is mentioned, *Il.* 558-562, where the simile gives the picture of boys driving an ass, which turns aside to feed on the standing crops, and shows the stubbornness of the ass and his disregard of all else but food when hungry. The proverb is connected with the saying: ἔργον ὄνον ἀποτρέψαι κνώμενον, which also illustrates the persistence of the ass.

19. Ὄνῳ τις ἔλεγε μῦθον, ὁ δὲ τὰ ὦτα ἐκίνει.

This proverb is explained by Zenobius, v. 42: "The animal moves its ears as if it understood all that is said, even before the words are spoken, a mark of stupidity." There seems here to be rather a clownish pretence on the part of the ass.

20. Ὄνου πληγῶν ἄξιος.

That the ass of antiquity had to be beaten into tractability is seen in this proverb; the animal in this proverb is typical of a blockhead.

[1] VI. 73.

Cf. Cicero *in Pison.* 30, 73: "Why now, ass, should I teach you letters? There is need of floggings, not words."

21. Ὄνος εἰς Κυμαίαν.

This proverb was applied to those who looked upon something as incredible or astounding, since the wild ass among the Kumaians was an object of fear. The proverb closely allied with this: ταῦτα Κυμαίοις, ἐμοὶ δὲ ὄνος εἴη, Apost. XVI, 19a, originated from the fable of Aesop (Halm 333b) of the ass that donned a lion skin. Cf. also Lucian *Piscator*, 32.

22. Ὁ Λυδὸς τὸν ὄνον ἐλαύνει.

For a Lydian to drive an ass is for one to do something not in accordance with one's worth, for the Lydians were famous for horsemanship. To come down from horse to ass was to descend to a more undignified position from one of eminence.

Here belongs also the proverb: ἀπὸ βραδυσκελῶν ὄνων ἵππος ὤρουσεν, where the contrast between the speed of horse and ass is apparent. Cf. also: ἀπ' ὄνου καταπεσών, Aristoph. *Nub.* 1273; *Vesp.* 1370 and and Starkie's n. on *l. c.*

23. Ὄνος ἵππον μιμούμενος.

This is similar in significance to the proverbs given immediately above. Its origin may be traced to Aesop's fables: Halm 157, 177, 328.

24. Ὄνος κάθου.

Another form of the proverb is: βασιλεὺς ἢ ὄνος. It is derived from the game played by Greek boys described by Pollux IX, 106, mentioned by Plato in *Theaet.* 146 A: ὁ δὲ ἁμαρτών, καὶ ὃς ἂν ἀεὶ ἁμαρτάνῃ, καθεδεῖται, ὥσπερ φασὶν οἱ παῖδες οἱ σφαιρίζοντες ὄνος.

25. Ὄνου παρακύψεως.

The proverb of the "ass peeping in." It is one of the "bull-in-china-shop" proverbs. Its origin is to be sought in a story (Zenob. V, 39) of a potter who was rearing birds in his shop; an ass passed by, peeped in at the door, disturbing the birds so that they began to flit about the shop and broke the jars; the potter brought suit against the owner of the ass. Curiosity is again the characteristic of the ass in this proverb. Cf. Menander, Meineke, *Com. Gr.* IV, 141; Lucian, *Asin.* 45.

Several other proverbs of the ass derived from particular stories and traditions may be mentioned, such as: *ὄνος εἰς Ἀθήνας—ὄνου κεφαλὴν μὴ πλύνειν νίτρῳ— ὄνος εἰς μάρτυν ὀγκᾶται—Σκύθης τὸν ὄνον — Μύσιος ὄνος κατεαγὼς τὸν νῶτον*, and the metaphorical proverb: *τὸν ξύοντα ἀντιξύειν*, since asses scratch each other in turn.

The proverbs of the ass in Greek are very numerous; the collections of the Paroemiographi show over forty; Erasmus includes still more of Semitic and Latin origin as well as Greek. The ass acts a rôle in thirty of the fables of Aesop. The ass of the Greek proverb is a domestic animal, a beast of burden, a constant and familiar companion of man. Although regarded sometimes with obloquy, as in our modern parlance, the ass in the Greek proverbs is as a rule not a stupid or dull animal; the ox typifies more usually these characteristics. The ass is not below the level of the highest poetry.[1] The ass readily attracted attention because of the animal's marked peculiarities, both physical and instinctive. The ox is the proverb and fable animal metaphor for dull, heavy stupidity; the sheep stands for a mild witlessness; the ass is inquisitive, clever, clownish, obstinate, persistent, a glutton, imitative, wanton and at times stupid. In comparison with the horse the ass was on a lower plane in point of speed especially; the ass was better known to the Greeks, however, and was domesticated earlier than the horse.[2] The principal ass proverbs given above show the ass 1) as figuring in the fables, 2) the ass out of proper sphere, 3) the ass noticeable for particular characteristics, and 4) the ass of special locality or tradition.

[1] v. *supra*, p. 5, n. 5.
[2] Whibley, *op. cit.*, p. 24.

MINOR ANIMALS IN THE PROVERBS

Γαλῆ.

The name γαλῆ was applied in Greek proverbs both to the cat and to the weasel. The name αἴλουρος is the usually accepted word for domestic cat. (v. Aristotle *Hist. Anim.* V, 2, 7; VI, 35, 3.) This name is also used for weasel. (Herodot. II, 66; Aristoph. *Acharn.* 879.) The name γαλῆ was applied to an animal of the weasel or marten order which was kept for somewhat the same uses as our domestic cat. The proverbs of γαλῆ are interesting; they represent the animal as rapacious, ill-omened, vile smelling. Fables of γαλῆ are fairly numerous (v. Halm 86, 87, 88, 89, 291, 307, 345, 423.) In these the prevailing notion is that of the ill-omened qualities of the animal. Aristophanes is fond of referring to γαλῆ (v. *Acharn.* 255; *Plut.* 693, where the foul odor of the animal is mentioned, and *Eccles.* 792, where the creature figures as ill-omened.) The idea of ill-omen is seen in the proverb: γαλῆν ἔχεις. To "have a weasel" was considered bad luck; the saying was applied to those liable to fail. (Diogen. III, 84.) The proverb: γαλῆ χιτώνιον, is a proverb of incongruity, and was used of useless things; the cat is to be identified in this saying and it has its origin in the fable of the cat changed into a woman who, though clothed in a saffron tunic, started in pursuit of a mouse. Whence the saying (Macar. VI, 65): οὐ πρέπει γαλῇ κροκωτὸς οὔτε πορφύρα. The γαλῆ Ταρτησσία is the yellow-breasted marten. (Herodot. IV, 192.) Strabo III, 6, mentions γαλᾶς ἀγρίας. In the proverbial phrase: ἁρπακτικώτερος γαλῶν the rapacity of the animal is the significant characteristic. Most significant for the ill-boding nature of γαλῆ is the proverb: θύρα δι' ἧς γαλῆ . . . . . οὐχ εἰσέρχεται, wherein the superstitions connected with the cat of modern times are suggested. No mention of a black cat being especially bad luck is found.

Δελφίς.

The dolphin in Greek vase painting represents the sea, and indicates that the scene depicted occurs on or in the water. The dolphin is famous in antiquity as a friendly creature ready to save mortals when they have the misfortune to fall into the sea. The story of Arion (Herodot. I, 24) is the familiar illustration.

In the proverbs, δελφίς is typical of the skillful, the graceful, the swift. The dolphin is a friend to seamen, a creature of good omen, of size, of strength, but quite weak when out of its proper element. The Greek proverbs which illustrate these characteristics are first: the most famous of dolphin proverbs and one of the best known of all proverbs: δελφῖνα νήχεσθαι διδάσκεις, used with reference to those who attempt to teach one an art with which one is already well acquainted. In the proverb: δελφῖνα λεκάνη οὐ χωρεῖ, the significant feature of the dolphin is size; the proverb is used of the arrogant. In comparing the dolphin with the ox: τί δὴ δελφῖνι καὶ βοΐ φασι κοινούς (Eras. p. 177) the skillful is compared with the stupid, the adept with the inert, the graceful with the awkward. That the dolphin is weak and powerless outside its proper habitat is seen from the proverb: δελφῖνος ἐν χέρσῳ βία, a saying applied to those whose strength is insufficient for the task at hand. (Eras. pp. 64 and 151.) The dolphin, though active and swift in the water, cannot endure the heat of the sun, but dies when brought out of the sea. The proverbs: δελφῖνι κολυμβᾶν συμβουλεύῃ and δελφὶς ἐν λουτηρίῳ are variations of the swimming dolphin and of the dolphin-in-dish proverbs. The dolphin is often replaced by ἰχθύς in the proverbs of the swimming-dolphin.

Ἐχῖνος.

The name ἐχῖνος is applied to both the hedgehog and the sea-urchin. (Cf. Aristoph. *Pax*, 1086, where the hedgehog is indicated; Plato *Euthyd.* 298D, where the sea-urchin is meant.) Properly the hedgehog is ἐχῖνος χερσαῖος, the sea-urchin ἐχῖνος πελάγιος. (Cf. Aristotle *Hist. Anim.* IV, 5, 2.) Proverbs derived from observing these two creatures have to do with the outward appearance and physical traits. The roughness of the covering of the hedgehog figures in proverbial metaphor with fairly frequent recurrence. Then, too, certain powers of forethought are ascribed to the hedgehog, especially in the matter of self-preservation, care of the young, and pretending death; strategy is implied in the proverb of the "one great thing" known to the hedgehog.

Proverbs illustrative of these metaphorical usages are the following: ἅπας ἐχῖνος τραχύς, a proverb of those who are troublesome or intractable; roughness of coat signifies metaphorically roughness of tem-

per. Closely allied is the proverb: *οὐ ποιήσεις λεῖον τὸν τραχὺν ἐχῖνον*, a saying of impossibility. (Cf. Aristophanes *Pax* 1114.) The proverbs: *ἐχῖνος ἐν χειμῶνι* and *ἐχῖνος τὸν τόκον ἀναβάλλει*, are derived from physical characteristics. The proverb of pretending death is *ἄπνοια ἐχίνου*, the popular tradition being that the animal represses its breath; it was thought, too, that it was able to keep back its young from delivery.

Ἐλέφας.

In contrast with the prevailing view in modern times that the elephant is an animal gifted with intelligence, Greek proverbs show this animal as a huge, senseless creature, harmless and stupid. This view of the elephant on the part of the Greek is doubtless due to the animal's great bulk; to the Greek the larger the beast the less intelligent. This beast is not shown in the proverbs to be regarded as of great use; the proverbs of the elephant are concerned chiefly with the animal's size; this is often contrasted with that of the tiniest insect or animal. No proverb attributes sagacity to the elephant. The Indian elephant is mentioned. Illustrative proverbs are the following: *ἐλέφαντα ἐκ μυίας ποιεῖς*, which is another way of making a mountain out of a molehill. The proverb is applied to those who are exaggerative in their language. *ἐλέφαντος διαφέρεις οὐδέν*, a proverb applied to those who have no sense, and is illustrative of the Greek view that dullness is to be associated with size. *ἐλέφας μὺν οὐ δάκνει* is another form of the proverb: *aquila non captat muscam.* The contrast in size of the two creatures is the significant use of the metaphor. Similar is the notion in the proverb of the Indian elephant: *κώνωπος ἐλέφας Ἰνδικὸς οὐκ ἀλεγίζει*, wherein the huge size and the harmlessness of the creature are connoted.

Πίθηκος.

The Greek *πίθηκος*, monkey or ape, is not held in high esteem. (Cf. Archil. 82, 84; Aristot. *Hist. Anim.* II, 81.) The word *πίθηκος* is employed by Aristophanes (*Acharn.* 907; *Av.* 441; *Ran.* 708) to denote a trickster or jackanapes. In the proverbs, *πίθηκος* is a mischievous, wily creature, a fauner, an imitator; characteristics of *πίθηκος* in proverbs resemble those of *ὄνος*. There appear no references to the ape's physical resemblance to man nor any reference to monkey intelligence. In general, the monkey or ape occupied a low position in the Greek world of animals. The animal figures in eleven of the

fables of Aesop; we may judge, therefore, that the monkey early attracted notice by reason of its peculiar ways. It is natural that a creature of such striking characteristics should have played a leading rôle in fable and proverb.

Among the more familiar proverbs of the monkey are: γέρων πίθηκος οὐχ ἁλίσκεται, an old age proverb and clearly a variant of the proverb of the old fox. The monkey becomes more clever with old age. The saying: πίθηκος ὁ πίθηκος κἂν χρυσᾶ ἔχῃ σάνδαλα is another proverb of the impossible, for an animal cannot change its nature. So the claw betrays the lion; the bushy tail the fox. The following proverbs are allied to this one: ὑπὸ τῇ λεοντῇ πίθηκον ὑποστέλλειν—ἕσο καὶ λέων ὅπη χρὴ καὶ πίθηκος ἐν μέρει. So too the saying: πίθηκος ἐν πορφύρᾳ, wherein we see the ape exalted beyond its due. The bad, even if attired in beautiful raiment, nevertheless disclose their natural characteristics. As a fable source of the proverbs of the imitative monkey may be mentioned the fable of πίθηκοι ὀρχησταί (Aesop, Halm 360, and cf. Lucian *Piscator* 36.) In the proverbs ape and wolf characteristics are sometimes confused. This indicates that πίθηκος symbolized trickery and deceit; in general, however, the ape is the animal type of imitativeness. Other proverbs of πίθηκος are: πίθηκος ὄμφακας σιτούμενος—πιθήκῳ πάτταλον—κολακευτικώτερος π., all of which give evidence of the low opinion of the animal in the mind of the ancient Greek. τραγικὸς πίθηκος is a proverb of those exalted above their due. (Cf. Demosth. 307, 25, where Aeschines is called: αὐτοτραγικὸς πίθηκος.)

Ὗς.

Members of the swine family were common in Greek lands, both in the wild and in the domestic state. Coins of Phocis and of Locris show images of κάπρος or ὗς. (Cf. Whibley *op. cit.*, p. 24.) Aesop has but one fable of κάπρος and but three of ὗς; in proverbs ὗς figures not very frequently, about ten proverbs appearing in the collections. These facts lead us to conclude that the pig was not a favorite animal among the Greeks. The appearance of the pig in proverb is very infrequent in comparison with the other familiar domestic animals: dog, horse, ass, ox.

Characteristics of the Greek pig are the same as we notice today, which have become proverbial with us in later times: filthiness, witlessness, violence when roused. As in the case of other animals

there existed proverbs of the pig out of its proper sphere, proverbs of fable origin, proverbs of the pig of local condition, and metaphorical usages of the pig.

In illustration the following proverbs may be mentioned: ὗς ἐν βορβόρῳ ἱλυσπᾶται and ὗς λουσαμένη εἰς κύλισμα βορβόρου. These are both indicative of the filthiness of the sow. The latter is reminiscent of the dog-and-vomit proverb. The characteristics of the pig here indicated, place the animal among the very lowest in moral significance. For this reason the proverbs: ὗς διὰ ῥόδων and ὗς ἐκώμασεν, are very important, since they show the pig out of its proper sphere. These proverbs were applied to the uneducated when appearing among the cultured. (Cf. dog-among-roses and ass-in-perfume proverbs. These two animals are often found confused or merged in animal proverbs of incongruity.) A proverb of pig stupidity is the saying: ὗς ὑπὸ ῥόπαλον δραμεῖται, used with reference to those who incur accident through their own witlessness. (Cf. goat-and-knife and ox-and halter proverbs). In the well known saying: Βοιωτία ὗς, the pig is again the symbol of stupidity.

From fable or traditional sources two ὗς proverbs are of interest: ὗς ποτ' Ἀθηναίαν ἔριν ἤρισεν and Ἀφροδίτῃ ὗν τέθυκεν. Of these the former appears in Theokritos (V. 23, Ahrens.) The remarks of the scholiast show that "the proverb, in the form: ὗς ὢν πρὸς Ἀθηνᾶν ἐρίζεις, was applied to those who sought to measure themselves with their betters." The proverb is one of incongruity and the low character of ὗς is made even more manifest by comparison with the goddess. Leutsch (n. on Apostol. XVII, 75), notes that this remark was the final fling of Demades at Demosthenes (v. Plut. *Demos.* 11, 851.) The latter of these two proverbs is derived from Aesop's fable (Halm 408) of ὗς and κύων contending in strife, the former maintaining that Aphrodite loves her better than she loves the dog. (Cf. Strabo IX, 5, 17; Eustath. *ad Homer. Il.* XIX, 251.)

BIRDS IN THE PROVERBS

Of the principal birds in the proverbs of the Greeks, the eagle, the owl, the raven, the partridge, the crane and the cock are of most frequent occurrence. The proverb-birds are for the most part wild; the cock is the most conspicuous domestic bird. In number of proverbs, the eagle and the owl are in the lead. The eagle is the bird of Zeus; the owl is the bird of Athena; the cock is a "foreign bird"; the crane is celebrated in Homer in combat with the pygmies; the swan is the songless bird; the raven is a talking bird. These birds all figure conspicuously in the fables of Aesop; there are eleven fables of the eagle, five of the crane, three of the owl, eight of the cock, eleven of the raven and four of the partridge.

Ἀετός.

The eagle heads the list of the birds in Greek proverbs. He is the symbol of that which is regal, lordly, of loftiness of spirit; he stoops to nothing which is low or insignificant. The eagle inspires the rest of the bird kingdom with awe; he is a cause of terror also to some members of the animal world. Most of the Greek eagle proverbs have their origin in the observation of the outward characteristics and natural habits of the bird.

In illustration may be mentioned the following important eagle proverbs: *ἀετὸν ἵππασθαι διδάσκεις.* This is a proverb of absurdity, similar to the proverbs of teaching a dolphin to swim, or a horse to run in the field, and its application is the same as for those proverbs. The eagle is an adept at flying; he is a most powerful bird and flies far aloft. So in the fables (Aesop, Halm 4, 5 and 8) he is represented as frequenting the lofty rocks or trees and circling the heavens. *ἀετὸν κάνθαρος μαιεύεται* is a proverb used with reference to those who suffer ills at the hands of their inferiors, or to those who punish enemies greater than themselves. The beetle in the proverb is typical of paltriness. As in other contrasting animal proverbs the eagle as type of size and strength is enhanced by the comparison. (For the use of the phrase in Aristophanes may be compared *Lys.* 695 and *Pax* 130, with schol. and interpr.) The fable source is Aesop (Halm 7) wherein the beetle takes vengeance upon the eagle for not regarding the hare as suppliant to him, and contrives to have the eagle's eggs broken in the lap of Zeus.

In the proverb ἀετὸν κορώνη ἐρεσχελεῖ we see the eagle again in difficulty, and the enmity of the raven for the eagle reminds one of the modern kingbird in pursuit of the crow. Proverbs of the flight of eagles are next in order: ἀετὸς ἐν νεφέλαις is the most significant. It is a proverb of the eagle in its natural domain; the application of the proverb, however, is upon those who strive for something beyond their reach. The eagle is a high-flying bird and one hard to capture. (Cf. Aristoph. *Eq.* 1013; *Av.* 979.) Related proverbs are: ἀετὸς θριπὰς ὁρῶν—ἀετὸς ἐν κοπρίᾳ οὐχ ἵπταται—ἀετὸς μυίας οὐ θηρεύει, all of which display the eagle characteristic of loftiness of spirit. The fear with which the eagle inspires other birds may be seen in the proverb: εἰς μυρίους ὄρνιθας ἀετὸς σοβεῖ. The application of such a saying would be upon those who are worthless in comparison with the great; the eagle in the proverb is typical of strength and power. That the birds feared their king is brought out in the proverb: πτερὸν ἀετοῦ, πτεροῖς ἄλλων μιγνύεις. Even the eagle's wing inspired dread. The proverb of the eagle as the bird of Zeus, Ζεὺς ἀετὸν εἵλετο, was applied to those who chose that which was of advantage to them. As the anthropomorphic creators of their gods, the Greeks chose appropriate attributes for deities. Significant is the choice of the eagle, the king of birds, for Zeus, king of gods and men. One old age proverb of the eagle is found: ἀετοῦ γῆρας κορυδοῦ νεότης, an eagle grown old is better than any other younger bird. (Cf. old age proverbs of ox, horse, fox, lion and monkey for similar and opposite views.) Reference is had also to the longevity ascribed to the eagle.

Ἀλεκτρυών.

To the Greek the cock, ἀλεκτρυών, was an amusing bird. His outward characteristics were peculiar and therefore sufficiently noticeable to become material for proverbial saying. The cock's native pugnacity was the particular cause for his being looked upon as amusing. The principal traits of the cock which are noted in Greek proverbs are those which the bird exhibited in fight. These include pugnacity, a sense of victory if he wins, a show of dejection if he is defeated, and so the cock can hardly be said to have been very highly regarded by the Greek. In fable the cock plays a similar rôle; he figures in eight of the more important fables of Aesop. An equal number of proverbs in which the cock appears is found in the collections. Lucian, *Piscator* 34, characterizes the cock best in the phrase: φιλονείκτερος

τῶν ἀλεκτρυόνων. The proverb: ἀλεκτρυὼν ἐπιπηδᾷ (Eras. p. 692) is used when one is worsted in a struggle but still persists in renewing the fight, illustrating a very familiar characteristic of the bird. Another reference to cock fighting is Aristoph. *Av.* 70: ἡττήθης τινὸς ἀλεκτρυόνος; As a proverb, Apostolius (VIII, 70) comments that it was used of servants. A similar reference is Aristoph. *Vesp.* 1490, where πτήσσει Φρύνιχος ὥς τις ἀλέκτωρ refers to the dejected appearance of the cock that has failed to come off victor in the contest. The proverb ἀλεκτρυόνων μέμφεσθαι κοιλίαν is applied to those who are lavish in their living, and is derived from a belief that the cock consumed immediately what he ate.

Γέρανος.

The principal crane proverb is concerned with the tradition that cranes carry stones. There are two forms of the proverb: γέρανοι λίθους φέρουσιν and γέρανοι λίθους καταπεπτωκυῖαι. Five crane fables are found in Aesop (Halm 34, 93, 226b, 397, 421.) The tradition regarding the crane carrying stones has two forms: one that the cranes carry the stones and drop them at intervals to ascertain whether there is ground suitable for alighting, or water; the other, that the crane carries the stone for ballast in their flight (v. Maxim. Tyr., *Diss.* I, 12 P. 214R). The saying: γέρανοι λίθους καταπεπτωκυῖαι is found in Aristophanes *Av.* 1137. The proverb is applied to those who practice foresight and precaution, an application derived from either form of the tradition.

Another important crane proverb is: αἱ Ἰβύκου γέρανοι, which is derived from the story that Ibykos, having been captured by brigands, and seeing a flock of cranes fly overhead, called them to witness his unfortunate situation. Some time after the brigands, in a theatre in Corinth, seeing cranes, uttered the phrase, αἱ Ἰβύκου γέρανοι, whereupon they were immediately seized and punished. The saying was therefore applied to those who were punished unexpectedly (Macar. I, 50). Thus the cranes of Ibykos are proverbial in Greek for divine interposition in the revealing of crime. That cranes were witnesses of the murder of the poet, Welcker (*Die kraniche des Ibykos, Kl. Schrift.* 8, 89 f and 1, 220 f) believes is indicative of the popular fancy that birds were, in their capacity as inhabitants of the air, helpers of the gods in the punishment of crime. In general, the legend is veiled in mist and uncertainty (v. Smyth, *Melic Poets*, p. 270.)

Γλαῦξ.

References to the owl in the Greek proverbs do not imply that she was the bird of Athena, nor of wisdom. She appears usually in the proverbs as a bird of good omen, a bird very common in Athens, a bird figuring on Athenian coins. The generic name for owl in Greek is γλαῦξ. Homer's owl is σκώψ. Aristot. (*Hist. Anim.*, VIII, 3, 2) includes βύας, ἐλεός, αἰγωλιός in the owl group. Fables of the owl are few in number, three appearing in the fables of Aesop. (Halm 105, 106, 200.) Proverbs of the owl seem at first sight to be numerous, but they resolve themselves into six sayings which may be termed proverbial.

There are several varieties of the owl-in-Athens proverb: γλαῦκ' Ἀθήναζε—γλαῦξ εἰς Ἀθήνας—γλαῦκα Ἀθηναίοις—γλαῦξ ἐν πόλει. These are all proverbs of the coals-to-Newcastle type, and imply that owls are abundant in Athens. This may refer to the birds themselves, in that they were no rarity there, or it may refer to the coins stamped with the owl emblem. (Cf. Aristoph. *Av.* 301: *τί φής; τίς γλαῦκ' Ἀθήναζ' ἤγαγεν;* and schol.) The proverb: γλαῦξ ἐν πόλει is similar to the ox-in-city proverb in referring to Athenian coinage. So likewise the saying: γλαῦκες Λαυριωτικαί, since the silver mines of Attica were at Laurion. (Cf. Herodot. VII, 144; Thucyd. II, 55.) Aristophanes employs the phrase: γλαῦκες ὑμᾶς οὔποτ' ἐπιλείψουσι Λαυρειωτικαί (*Av.* 1106, where v. schol.) The proverb: γλαῦξ γὰρ ὑμῶν πρὶν μάχεσθαι τὸν στρατὸν διέπτατο, or simply, γλαῦξ διέπτατο (v. Aristoph. *Vesp.* 1086) shows the owl as a bird of good omen. So too the saying: γλαῦξ ἵπταται, since such a flight was considered a harbinger of victory to the Athenians. (Cf. schol. ad. Aristoph. *Eq.* 1093, where the owl is termed the sacred bird of Athens, residing at Laurion, harbinger of victory, emblem of Athenian coinage.) Three owl proverbs of a different character are: ἄλλο γλαῦξ, ἄλλο κορώνη φθέγγεται —ἅπερ τὴν γλαῦκα θηρᾶν—ἔξω γλαῦκες. Of these, the first was a saying applied to those who were not harmonious; the second to those who sought something of little or no value, thus a slightly unfavorable view of the owl is seen; the third is of obscure or doubtful significance.

The three birds, κόραξ, κορώνη and κολοιός, which may be rendered raven, crow and daw, are by no means strangers to the proverbs. Probably the most important proverb is: κολοιὸς ποτὶ κολοιόν, which

has come down to us in the form: birds of a feather flock together. To this is related the phrase: ἦλιξ ἥλικα τέρπει. Of frequent occurrence is the phrase: ἐς κόρακας, which shows at once a rather unfavorable view of these birds. Aesop's fable (Halm 201) of the daw that despised its mates and went over to the crows; the latter not receiving him he returned to the daws only to be told to betake himself to the crows again, since he had chosen his own associates, gives the origin of the proverb. The significance of a curse in the proverb is of later origin. "To the crows," however. came to signify, to destruction, to outer darkness and the like. This notion naturally arises from the crow's being a bird of carrion. (v. Aristot. *Hist. Anim.* IX, 31.) The notion of a curse arose from the fact that a body left for the crows was of course unburied. The phrase is common to the language of less exalted literature, and so is frequent in Aristophanes, e. g. *Vesp.* 852, 982; *Nub.* 133; *Pax* 500, 1221, etc.) The proverb: λευκὸς κόραξ is a saying of the impossible. Apollo directed the Boeotians to settle where they saw white crows. (v. Photius, s. v. ἐς κόρακας) Aristot. *Hist. Anim.* III, 12, 1, mentions white crows. A famous proverb connected with κόνιν φυσᾷς and λέοντα νύσσεις is κορώνη τὸν σκορπίον (ἥρπασεν). Other proverbs in which these birds figure are: κόραξ ὑδρεύει—κόρακες ἀηδόνων ἀιδεσιμώτεροι and κακοῦ κόρακος κακὸν ᾠόν.

The general view of these birds gathered from proverbs is that they were by no means held in high repute; they were primarily birds of carrion. No mention of the utterance of speech by the Greek birds of this group appears in the proverbs.

Κύκνος.

The swan song is the burden of the Greek proverbs in which this bird figures. These forms are found: κύκνειον ᾆσμα and κύκνειον μέλος. Apostolius (XVI, 84) gives also: τότ' ᾄσονται κύκνοι, ὅταν κολοιοὶ σιωπήσωσι. The sayings were applied to those who were near death, for swans sing only when they are dying.

Πέρδιξ.

The two birds, ὄρτυξ and πέρδιξ, are closely identified; few proverbs of these birds appear. The saying: ὄρτυξ ἔσωσε Ἡρακλῆν τὸν κάρτερον, appears in several forms. The story source of this proverb is that Herakles was slain by the Typhon, and Iolaos was unable to

restore him to life until he burned alive the quail, in which Herakles delighted, whereupon the demigod was restored. The proverb was used with reference to those who were saved by some unexpected means.

From the proverbs of the partridge it is seen that the bird was regarded as roguish, vehement in love, without voice, timid. Four proverbs illustrate these views: *πέρδιξ ζῷον πανοῦργον*, of those clever to escape; *πέρδικος ἐρᾷ σου δριμύτερον*, of those who love to excess; *ἀφωνότερος πέρδικος*, in which the bird is regarded as without voice; *οὐδ' αἰδοῦς σοι πέρδικος*, of the cowardly.

Περιστερά.

Both *περιστερά* and *τρυγών* are found in proverbial sayings. The dove is symbolic of mildness; the turtle-dove is a prattler, and is furthermore typical of those whose life is laborious. The proverbs which may be said to illustrate these views are the following: *τρυγόνος λαλίστερος*[1] — *πονηρὰ κατὰ τρυγόνα ψάλλεις* — *πραότερος περιστερᾶς* — *φάτταν ἀντὶ περιστερᾶς*, wherein the dove represents a true bride, and *φάττα*, the wood-pigeon or ring-dove, stands for a courtesan.

[1] So Eustath., *ad Hom. Il.*, I, 311, p. 751, 13, shows *τρύζειν* equivalent to *πολυλογεῖν* or *πολυφωνεῖν*. Menander (Meineke, *op. cit.*, p. 148) recalls the proverbial comparison in his **Πλόκιος**.

REPTILES AND INSECTS.

Of reptiles and insects in the Greek proverbs, the tortoise and the cicala figure most conspicuously. There are also numerous proverbs of the crab, the scorpion, the frog, the snake, the ant, the bee. All of these were noticed because of their individual characteristics. In this group proverbs of *βάτραχος*, *καρκίνος*, *ὄφις*, *σκορπίος*, *χελώνη*, *μέλισσα*, *μύρμηξ* and *τέττιξ*, will be studied with a view to showing the moral significance, if any, of these creatures.

Βάτραχος.

Proverbs of the frog are comparatively few; this is surprising, since the frog is no stranger to fable and other ranges of literature. Aesop has ten fables of the frog. No special characteristics are accorded the frog in the proverbs, however, but the creature's natural habits of life are brought out. So in the proverb: *ὕδωρ πίνειν βάτραχος*, a very frog for drinking water, is seen reference to the proper habitat and life of the frog. This is made clear also in the proverb: *βατράχῳ ὕδωρ καὶ στέαρ γαλῇ*, a proverb of those who give to others that in which they especially delight. Incongruity appears in the proverb: *βατράχοις οἰνοχοεῖν*, since to pour wine for frogs would be utter nonsense. This proverb is used of those who give to others what they do not desire, a very typical "coals to Newcastle" proverb of the ancient Greek. The proverb: *βάτραχος Σερίφιος* is one of local tradition. While the frog was usually regarded as a singing creature, the Seriphian frog was voiceless by reason of the chilliness of the element in which it lived.

Καρκίνος.

More interesting is the proverbial crab. Characteristics of this creature are principally those of natural habit and outward appearance. Proverbs involving the crab and the tortoise are found, in which identically the same characteristics are exhibited. Both are hard-shelled, slow-moving reptiles; hence the similarity of attributed traits in the proverbs. Even the famous hare-and-tortoise fable with its derivative proverbs becomes the story of the crab-and-the-hare. Reference to the crab's mode of walking also became proverbial—the peculiar sidewise motion as well as the slowness of movement. Illustrative proverbs include the following: *καρκίνος λαγωὸν αἱρεῖ* and

καρκίνον δασύποδι συγκρίνεις, which are the same as hare-and-tortoise proverbs; καρκίνου πορεία and οὔτε τὸν καρκίνον ὀρθὰ βαδίζειν διδάξεις (Aristoph. *Pax* 1083: οὔποτε ποιήσεις τὸν καρκίνον ὀρθὰ βαδίζειν) refer to the sidewise motion of the crab in walking. (Cf. Aesop, Halm 187.)

Ὄφις.

The snake, though not figuring infrequently in metaphor and comparison, is not conspicuous in the proverbs. Hatred of the snake and its natural wickedness are the source of proverbial sayings. Both ὄφις and δράκων appear in proverb. Conspicuous is the proverb of rearing a serpent: ὄφιν τρέφειν. This phrase is derived from the well known fable of Aesop of the rustic who found a serpent in the winter time almost dead with the cold, brought the creature within doors and warmed it near his hearth and in his bosom. As soon as the serpent was fully warmed it recovered its former nature and rewarded his benefactor by biting him. The farmer, dying, said: I have suffered justly, for I took pity on the wicked. (Halm 95, 97.) The proverb, then, is a compressed fable, and shows the serpent the most untrustworthy and treacherous of all creatures, since it bites the hand that saves it; no mercy should be shown the snake. Erasmus gives a related proverb: ὄφιν ἐν τῷ κόλπῳ θάλπειν, also ὄφιν θάλπεις, a proverb applied to a father who is rearing a wicked son; the phrase was also used of one who loved a mistress to his hurt. The proverb: ὄφεως ὄμμα, serpent's eye, is used of those who look keenly and intently; a proverb of animal metaphor derived from the method in which a snake "charms" its prey. Proverbs relating to the sloughing of the snake's outer skin are also familiar: κενότερος λεβηρίδος—γυμνότερος λεβηρίδος — τυφλότερος λεβηρίδος. (Cf. Aristoph., *fr.* 102; Meineke, *Com. frag.* II, 2, 782.)

Σκορπίος.

The scorpion in Greek proverbs is best known from those sayings, found in several forms, which treat of the "scorpion under the stone." Two fables of Aesop (Halm 350 and 350 b) represent the scorpion as dangerous. The proverb: ὑπὸ παντὶ λίθῳ σκορπίος καθεύδει, beneath every stone sleeps a scorpion (var. φυλάσσει—φρουρεῖ) was applied to the knavish, those of evil habit and those given to strife. It

is found in a fragment of Sophocles (Dind. 35) ἐν παντὶ σκορπίος λίθῳ. (Cf. Aristoph., *Thesm.* 529.) To rouse a scorpion, σκορπίον ὀκτάπουν ἀνεγείρεις, was to goad someone on to blows. Ἀντὶ πέρκης σκορπίον is a proverb of giving something undesirable, and those who choose the worse course in preference to the better. One who had an easily roused temper was said to have eaten scorpions, σκορπίους βέβρωκε. For κορώνη τὸν σκορπίον, v. κόραξ *supra*.

Χελώνη.

Characteristics of the tortoise in Greek proverbs are these: hardness and thickness of shell, slowness of gait, insensibility, certain animal traits and a peculiar jealous prizing of its shell. The question of eating tortoise also appears in the proverbs. In Aristoph. *Vesp.* 429 and 1292, the tortoise is represented as exulting in its shell, highly prized: φήμ' ἐγὼ τὰς χελώνας μακαριεῖν σε τοῦ δέρματος and ἰὼ χελῶναι μακάρωι τοῦ δέρματος.

In connection with these sayings may be mentioned the proverb: παρὰ χελώνης ὄστρακον, applied to those who do not share what they have with others, since the tortoise does not willingly yield its shell. The thickness of the tortoise shell is implied in the proverb: χελώνη μυιῶν, said of those who are heedless. So Julian (*Epist.* 59) writes: "Agamemnon paid no more heed to Thersites' license of tongue than a tortoise notices flies." (Apostol. XVIII, 19). The story of the hare-and-the-tortoise appears again in connection with χελώνη proverbs. So the proverb: πρότερον χελώνη παραδραμεῖται δασύποδα suggests the hare proverbs, which have already been discussed. (Cf. λαγώς *supra*.) The characteristic slowness of the tortoise is apparent in the proverb, as also in χελώνην Πηγάσῳ συγκρίνεις. (Cf. καρκίνον δασύποδι συγκρίνεις), in which the comparison with Pegasus makes even more strikingly obvious the slow movement of the tortoise in proverb and fable. The proverb: ὀβολὸς καλλιχέλωνος had reference to the figure of a tortoise engraved upon a coin current in Aegina and also in the Peloponnesos. (Cf. Hesych. *Pollux* 9, 74.) Tortoise traits are seen in the proverbs: δυσριγότερος χελώνης and οὐ καὶ χελῶναι διὰ μιᾶς πᾶσαι πλέαι, the latter phrase having reference to a belief that "when one tortoise drank the others drank through its tail." (*App. Provv.* IV, 43.) The question of eating tortoise appears in the proverbs: αὐτοὶ χελώνας ἐσθίετε οἵπερ εἵλετε (var. εἶπερ εἶχετε), and ἢ δεῖ χελώνης κρέα φαγεῖν ἢ μὴ φαγεῖν. From these proverbs the

tortoise seems not to have been regarded as a creature desirable for food. According to one story (Diogen. I. 36), the first proverb was the reply of Hermes to fishermen who invited him to partake of tortoise; another story (Zenob. II, 29) attributes the reply to companions of the fishermen, who did not wish to eat tortoise. The idea in the proverbs is similar to "you have made your own bed and you must lie in it." According to Apostolius (VIII, 42) a little tortoise meat eaten caused colic; much, a purge; whence eating tortoise was regarded as possible but dangerous. The proverb: ἡδὺ (or ἢ δεῖ) χελώνης κρέα φαγεῖν ἢ μὴ φαγεῖν was applied to the vacillating.

Μέλισσα.

With us the busy bee is as proverbial as the provident ant. From Greek proverbs the bee, the wasp and the bumble bee are not absent. (Cf. σφὴξ βομβῶν τέττιγος ἐναντίον *infra*.) The bumble bee does not produce honey, whence the metaphor, βομβύλιος ἄνθρωπος (Zenob. II, 80), used of the barren or fruitless. Of the bee proper a most common proverbial saying was: εἰς μελίσσας ἐκώμασας. (Cf. ὃς ἐκώμασε *supra*.) This saying was used of those who suffered beyond expectation. It is derived from the natural characteristics of the bee, since when roused it will sting its assailant. The significant idea in the proverb: μηδὲ μέλι μηδὲ μελίσσας is that it is impossible to have the sweetness of the honey without the sting of the bee. The saying was applied, therefore, to those who were not willing to experience a good thing by reason of the risk involved. Two other proverbs of the bee may be mentioned: ἀγρία μέλισσα and μία μέλισσα μέλι οὐ ποιεῖ. The former was a phrase applied to those who were wild and rude, thus showing no high regard for the bee. Hesychius (s. v. ἀγριμέλισσα) says that Hegesias was so called. (Cf. Macar. I, 24.) The latter of the two proverbs is but another form of the spring-and-swallow proverb, and the two were combined into: μία χελιδὼν ἔαρ οὐ ποιεῖ οὐδὲ μία μέλισσα μέλι. (v. Greg. Cypr. *Leiden*. II, 71.) Neither of the preceding proverbs manifests a high regard for the honey-bee on the part of the Greeks; there is no reference to the "busy-bee" in these sayings, nor does the phrase appear to have been proverbial with the Greek. The proverbs of μέλισσα are derived from natural characteristics, honey and the sting being most noticeable.

Μύρμηξ.

The ant does not play a very conspicuous part in the Greek proverbs. The collections in the Corpus show three forms of ant prov-

erb. Erasmus gives two others of distinct form. Aesop has five fables of the ant (Halm 294, 295, 296, 401, 401 b.) Of the proverbs mentioned by Erasmus μύρμακι δὲ μύρμαξ is the latter half of a verse from Theokritos (*Id.* IX, 31), in which the cicala also appears: τέττιξ μὲν τέττιγι φίλος. This is a proverb of the ἥλιξ ἥλικα τέρπει type. There is no special reference to the moral significance in this proverb, since all creatures prefer their own kind. A more significant ant proverb is ἔνεστι κἂν μύρμηκι χολή, there is gall or bile even in an ant. The gall or bile represents anger or resentment, and the proverb is an exhortation not to despise that which is small. Diogenianus (IV, 48) compares the saying: ἀγροίκου μὴ καταφρόνει ῥήτορος. Apostolius (VIII, 25) adds: ἐν τῷ ἀμφισβητεῖν, and compares: ἔχει καὶ ἡ μυῖα σπλῆνα καὶ χολὴν ἡ μύρμηξ. So too the proverb: ἔστι κἂν μύρμηκι καὶ σέρφῳ χολή, even the gnat has its sting, is of similar significance. In all these sayings the ant figures as a tiny creature, and the teaching of the proverbs is that even a diminutive ant is not to be despised. This idea is manifest again in the comparison proverb: ἢ μύρμηξ ἢ κάμηλος, used of those given to exaggeration. The camel has been shown to be typical of size in Greek proverbs. In the proverb: ἀγαθῶν μυρμηκία the ant-hill is used as a metaphor for abundance of good things; there is an indirect reference here to the toilsomeness of the ant. Eustathius (*ad Hom. Il.* A, 178, p. 77, 9) cites the use of μύρμηκες ἀνάριθμοι for an abundance of people.

Τέττιξ.

Far more conspicuous than all other insects in the Greek proverbs is the cicala. It was regarded at Athens as a symbol of autochthony; its chirp was a pleasing sound in Athenian ears; it was not considered a frugal or provident insect, but was given rather to idleness, passing the summer in discoursing music; it was a symbol of garrulity; it was typical of independence; as an article of food the cicala was not held in high repute.

These several characteristics may be gathered from fables and proverbs as follows: τέττιγι μέλιτταν συγκρίνεις; This is a proverb used of those comparing the less with the greater. (Cf. αὐλὸν σάλπιγγι συγκρίνεις.) The cicala was pleasing to the Greeks because of its chirping, and was frequently employed by the poets in figures relating to sweet sounds. (Cf. Hom. *Il.* III, 191; Hes. *Op.* 580; Simon. 164; 174.) In comparison with the bee the cicala has a pleasing chirp; the bee has

a disagreeable buzz or is almost mute. (Cf. Aesop, Halm 399, 401 b). Other proverbs of the singing cicala include : τέττιγος ἀκούει—τέττιγος εὐφωνότερος—οἱ μὲν τέττιγες μουσικοί, οἱ δὲ κοχλίαι ἄφωνοι. Of these the first shows the pleasure which the chirping of the cicala afforded the Greek listener; the second, sweeter voiced than a cicala, is a proverb of those who sing sweetly, and those who received this compliment were lauded highly, for the Muses themselves were believed to have given the musical voice to the insect. (Cf. Apostol. XVI, 37; Plato, *Phaedr.* 259 C; Theokrit. *Id.* I, 148.) Erasmus (p. 276) applies the proverb to the garrulous as well as to the musical. Other proverbs involving the cicala as a type of garrulity are: λαλεῖ τέττιξ and τέττιξ κελαδεῖ, which introduce an additional phase in which the cicala is regarded. So too in the proverb: τέττιγος λαλίστερος, and in the saying: τέττιγος ᾄδων νόμον, applied to that which is worthless. In the proverb: σφὴξ βομβῶν τέττιγος ἐναντίον the buzzing wasp is contrasted with the singing cicala; this is a proverb of the ill-matched; the cicala is held in high regard here. (v. Theokrit.. V, 29.) Two other proverbs of the singing cicala are: οἱ τέττιγες ἑαυτοῖς χαμόθεν ᾄσονται, and τέττιγες χαμόθεν ᾄδουσιν. The saying: τεττιγοφόρας εἶ refers to the custom among the Athenians before Solon's time of wearing a golden cicala, that is, a pin in the form of a cicala as a symbol of the Athenians' claim to be autochtonous. Hence the proverb: τεττίγων ἀνάμεστοι refers to this custom, and signifies old-fashioned notions. So in Aristoph. *Nub.* 984: ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνάμεστα, the significance is "full of old-fashioned notions."

With reference to the cicala as an article of food, a saying: τέττιγος ἐσθίεις is found. That the Greeks ate the larvae of the cicala Aristotle, *Hist. Anim.* V, 30, 5, is witness.

In the proverb: τέττιγος τρόπον, the cicala's way (Apostolius XVI, 36), improvidence is ascribed to the insect. The proverb is of fable origin and may be traced to Aesop's fable (Halm 401) of the cicalae and the ants. In the winter the ants had an abundance of food which they had stored up; the cicalae had none, and were forced to beg of the ants. "Why did you not store up food for the winter?" asked the ants. "We were discoursing sweet music in the summertime," replied the others. The ants retort: "If you play the pipes in summer you will have to dance in the winter." The cicala here is symbolical of the indolent and improvident. "They who dance must pay the piper."

LIFE.

Herbert Pierrepont Houghton was born at Brooklyn, N. Y., January 22, 1880. He removed in 1883 to Stamford, Conn. He prepared for college at the Stamford High School; entered Amherst College 1897 and was graduated Bachelor of Arts in 1901. From 1901 to 1903 he was Instructor in German and the Classical languages at Chestnut Hill Academy, Philadelphia. In 1903 he entered the Johns Hopkins University, where he pursued graduate courses in Greek, Latin and Sanskrit for four years, under the direction of Professors Gildersleeve, Smith and Bloomfield; Miller, Wilson and Robinson. To each one of these teachers, and especially to Professor Gildersleeve, he acknowledges a lasting indebtedness. He was Scholar in Greek 1904–05, and University Fellow in Greek 1905–07.